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THE PACIFIC



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Character Self-Perpetuating.

THE suggestion of the possibility and danger of eternal sin sheds a lurid light upon the problem of the future life. One thing is made clear: the next world is a continuation of the present, grows out of it, is governed by the same laws, and is embraced in the empire of the same King. Death works no essential change in human nature or in human character. Every man goes on in the next life as he is headed in this; his character continuing to improve or degenerate according to the bent which has here been given it. Character is reproductive, self-perpetuating. In every sinner there is a tendency to sin, in every saint a tendency to goodness. Persistence in any moral course leads to an ever-increasing momentum. Everywhere in the spiritual kingdom the law of increase obtains.

James M. Campbell.

THE PACIFIC

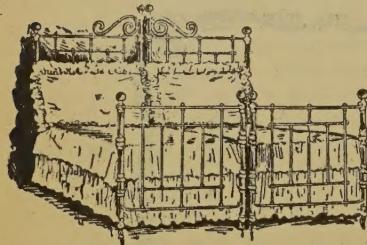
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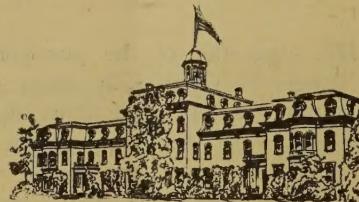
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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy"

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 26 April: 1900

Upward Reach!

"When angel hands, at God's behest,
Reach from the light o'erhead
The viands rare, from tables where
The sons of God are fed.
The children grow, who strive to grasp;
The Father's love is guiding.
And men grow tall who upward reach
For what the clouds are hiding."



Frequently ministers are heard speaking of the audiences in attendance at their churches on Sunday. We have never liked the use of the word "audience" in that connection, and do not believe such usage is correct. We believe that "congregation" is the word to use. A congregation is other than and different from an audience. According to Webster an audience is "an assembly of hearers"; a congregation is "an assembly of persons met for the worship of God and for religious instruction." The lecturer has an audience, but the minister has a congregation—or should have. Doubtless some ministers do have audiences, and only audiences; the people go simply to hear the sermon, with perhaps the addition of the music, and with no intention of making the service one of worship.



Frequently mention is made of what are called "the preliminary exercises" in the services of the sanctuary on the Lord's Day. There are, however, no preliminary exercises except those that people may indulge in at their homes, prior to their going to the house of God. The service of the sanctuary is intended to be one of worship throughout. In a rightly arranged order of service each part is preparatory to that which follows. Some of the opening parts are intended to prepare the mind and heart for the prayer, in which the pastor is only a leader in devotion, and this, along with the hymns sung, to put all in that spirit in which God's message, as it

comes from the lips of the preacher, will find careful attention and acceptance. There has been of late a growing tendency to neglect the worship part of the service and to over-emphasize the preaching part. Especially is this the case in Congregational, Presbyterian and Methodist circles. "Divine service will be held at St. Luke's church next Sabbath," is somewhat the way the newspaper announcement for the Episcopalians reads; but for the Congregationalists, Methodists, Presbyterians and others the announcement is, in effect, that the Rev. Mr. —— will preach at that time. "I would like to have you come and hear our new preacher preach," said a Congregationalist to a neighbor brother recently. How often do we hear it that way, instead of the other way, "I should be pleased to have you come and worship with us in our church some Sunday." It is good for a church to have an occasional service in which the sermon is omitted, in order that the real value of the sermon may be made more apparent and those who are too highly exalting it be led to give it its proper place in the service.



It is not always possible to have in church choirs none but persons who are church members. But it is always desirable. It is better, too, that the singers should be members of the church in which they sing. In such case it is often possible to make the service of song more a part of the worship of the occasion. Frequently we hear singing which suggests Paul Dunbar's words—

"An' I hope you'll tell the singers
'At I bear them no ill will.
'At they all may git to glory
Is my wish and my desire.
But they'll need some extry trainin'
'Fore they join the heavenly choir."



We can expect large things from a small meeting when God fills all the vacant space.

The Cross of Christ.

The first Protestant church services were held on this Coast by the English in 1579. A huge granite cross stands in Golden Gate Park, in San Francisco, which was erected by George W. Childs of Philadelphia in commemoration of this event. A cross—simply a wooden one—marks what is supposed to be the exact spot at Monterey where Franciscan friars conducted worship in 1601 according to the papal faith. Both are events worthy commemoration, and a cross worthily commemorates them. It means much for a country when once the cross of Christ has been held up within its borders. "Under the mystic power of its touch," says Justice Brewer, "the face of the world has changed. Constantine saw it flaming in the heavens, and imperial Rome became Christian Rome. Peter the Hermit lifted it up, and all Europe followed Richard Coeur de Lion to the walls of Jerusalem. Columbus fastened it to the prow of his vessel, and it led the way across unknown waters to an unknown continent. . . . Before it, as the supreme expression of self-sacrifice, selfishness has lost its power, passion has softened and hate has faded away, love has blossomed as the fragrant flower of the soul, purity has become possible, all human relations have grown more sweet and tender, and the home has become a heaven upon earth."

It was not until the period of the Roman Catholic missions under Junipero Serra that the cross was firmly established on California soil. In July, 1769, he founded the Mission at San Diego, and the one at San Francisco was founded on the 27th of June, 1776, at a time when the Continental Congress was discussing in Philadelphia the momentous question of American Independence. No sooner had California come into the possession of the United States than the great Home Missionary Societies saw here a field demanding their attention and cultivation. Before the discovery of gold was known in the East the Congregational Home Missionary Society planned to send out workers to this field. The discovery of gold brought from the Hawaiian Islands the first Protestant missionary to begin work in California. He came because his parishioners had come in so great numbers as to leave him a very limited field in the Islands. In a short time the spires of the churches of

various denominations were pointing heavenward here in California, and now these sanctuaries of God dot the hills and valleys by thousands. The cross on the lofty tower of one of these churches in San Francisco is soon to be an electrically illuminated one. This is with the hope that it may bring comfort and cheer and courage to disheartened souls as they see it sparkling far in the darkness of the night.

For more than eighteen hundred years nothing else has appealed to the world as has the cross of Christ. It has summoned men and women to nobler living; it has thrown light on all the dark places of life, and has stood ever as a prophecy of a blessed immortality. In the words of the Christian poet ever the song is—

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

"When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me:
Lo! it glows with peace and joy."

This is the one thing which the Christian church needs to hold up before the world everywhere to-day. In this and in this only is there any hope for the world. The Son of God through the cross laid hold of sinful human hearts, and reconciled them with God. It was through the cross that Christ fastened indissolubly to himself and to the Father the hearts of the chosen ones of the days of his incarnation. With the spirit of Christ, by means of the cross of Christ implanted within them, they became the light of the world.

The cross comes out of the far-off past. When the Roman is asked where he found it he points to Carthage; the Carthaginian leads you back to Phoenicia; the Phoenician to Assyria; the Assyrian to India; and the Indian knows not where he found it. But down through all the years, emerging from unstoried times, this barbarous and bloody thing was planted near the great cities of the old world, to stand as a silent threat to awe people into submission, and on the cruel arms of which not only criminals but odious prisoners and slaves were lifted up to death. In inflicting vengeance on Tyre Alexander crucified so large a number of prisoners that the crosses stood on her bloody shores thicker than ship-

masts in her crowded harbor. Carrying the cross from Italy to Judea Roman soldiers crucified thereon on Calvary the Savior of the world. But the instrument of his death became soon the ensign and chosen symbol of an ever-increasing Christian church.

To-day, as the traveler sails in seas near the equator, he observes coming up night after night to shine in brilliancy in those Southern heavens what is known as the Constellation of the Southern Cross. They who have seen it tell us that notwithstanding the beauty and brilliancy of other parts of the heavens, their attention was fixed on the brilliant cluster of the cross more than on all the rest. Daniel March says, in "Morning Light in Many Lands": "It is composed of four stars, clear-shining and well set, to represent the sacred symbol of divine suffering. No wonder that mariners look to its rising as a sign of peace and good-will to their homes on the land and to themselves on the sea. About it is gathered a larger constellation of brilliant stars than can be seen in the same space anywhere in the northern heavens. I looked out to see it every night from the deck of the ship on the sea, and I even thought I could sleep more calmly if I went out upon the house-top or threw open the window, to look at the sacred sign before I retired to rest on land.... It is set high and resplendent in the southern heavens, as if to say that the work of redemption by the cross of Christ is for all nations, and that the isles of the utmost sea may know him who was lifted up from the earth that he might draw all men unto him."

Ages before Christ died on Calvary that cross shone forth in those southern heavens in all its brilliancy. Had it any relation to him as the "Lamb slain from the foundation of the world"—back beyond that time when first the morning stars sang together? This we do know: it will shine on, there, so long as human feet tread the earth. And in those days fast coming, when the message of the gospel shall be brought more fully to ears scarcely hearing it as yet, that sacred symbol shining in the sky will have its part in bringing the darkened millions of the East to rejoice in that the day of their redemption has come.

Ever under the cross men have been selfish and sinful. The soldiers who stood at its foot coveted the garments the Christ wore. Selfishly, too, many are all the time now using

for themselves the earthly gifts which his hands have bestowed. But he said, "And I, if I be lifted up from the earth, will draw all men unto me." Gradually is his spirit taking possession of the world, and some time upon his head will rest all crowns. With good reason may the cross be held up and illumined everywhere to-day as the sign of the world's redemption. Forever set in brilliancy in the heavens, who shall say that it was not intended as an eternal exhibition there of the sacrificial death of the Son of God on Calvary for the world's redemption? And drawing men to Christ here, will it ever cease to draw them? Will it not, through endless ages, evidence the wonderful love of God as nothing else can evidence it, and lead his ransomed ones ever on in noble living?

A Wrecked Life.

Poor Kenneth Duncan has stood once more in the criminal dock. What will the end be? A few years ago he was a popular Presbyterian minister. He began his work on the Coast at Ellensburg, Washington, going thence to Seattle, and coming from that city to the Howard church in San Francisco. Here his environment, unfortunately, was such that he became a victim of the liquor-drinking habit. He was intoxicated even while in the pulpit leading in the services of the sanctuary. Compelled, accordingly, to quit the pastorate here, he went to Portland, where friends lent a helping hand, but relapses occurred and he passed then to Honolulu. After a while he decided to return to this country, determining to lead a correct life and to live down the disgrace of the past. For a while he had some city mission work, but losing that through his appetite for drink he went on down, until he filled the position of dishwasher in a restaurant at San Jose. There he was arrested for stealing money from his employer. He told in those days, about three years ago, of a father who was a hard drinker and who died in an asylum for the insane not long after he was born; he spoke of fits of great despondency and of an uncontrollable desire at times to take things that were not his own. His wife, unable to win him to right living, though clinging to him a long time, finally left him. He passed from our city prison in 1897 to the asylum at Agnews, from which place he was in a few months dis-

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charged as cured. It is doubtful whether there was in his case then, or at any time, any insanity except such as comes through the physical and mental wreck that follows confirmed liquor-drinking.

For several years the world heard little or nothing of Kenneth Duncan. A few weeks ago a Presbyterian elder, while discussing a paper in a ministers' meeting, asked, "What right had Kenneth Duncan, that vagabond, to occupy the place of instruction in the house of God?" "He was a demoralized wretch," said the elder. A few days later Duncan was languishing in the city prison under a charge of larceny. His pitiful plea was: "I was getting on; I was working hard—terribly hard. Oh, how much you people of San Francisco ask of the man who does menial work! But I really believed I was getting on, when I read that my old, old miserable story, which every one knows, had been dragged up again. Why couldn't they let me alone? I was no longer a minister. I was not connected with the church, except as an evangelist—if I might be that. I was living under an assumed name. No one knew of me or thought of me, or was in danger through me. I was forgotten, and I had begun to live again, when I read those words at the Presbyterian Ministers' Meeting. And then I drank. And when I drink I—I steal. I know that it is no excuse. A man is not justified in drinking because he is irritated and wounded at being dragged out again to be exhibited as a moral degenerate. But I was very, very weak physically; too ill to work so hard. No, there is nothing to say for me. And everything said against me is just, and I have no answer."

But friends interfered in his behalf, and with suspended sentence, which would land him in the penitentiary, hanging over him, he has been given one more trial. Away in the country, will he be won back to the paths of rectitude? Only God knows. This much we know: so long as there is any ember of life, any opportunity to save and to give eternal life, God will be reaching out to bring that soul to himself. But there seems to come a time when souls pass beyond all reach of those divine and gracious influences. One of our sacred poets has said:

"There is a line by us unseen,
That crosses every path.
The hidden boundary between
God's patience and his wrath.

"Oh! where is this mysterious bourne,
By which our path is crossed;
Beyond which God himself has sworn
That he who goes is lost?

"How far may we go on in sin?
How long will God forbear?
When does hope end, and where begin
The confines of despair?"

"My spirit shall not always strive with man," are the solemn words of Sacred Writ on which these stanzas are based. We may soften them somewhat by saying with the Psalmist, "The mercy of the Lord endureth forever," and with the poet Whittier—

"Forever round the mercy-seat
The guiding lights of Love shall burn;
But what if, habit-bound, thy feet
Shall lack the will to turn?"

And yet they stand ever as the expression of a fact. Man's destiny is in his own hands; the Almighty himself cannot procure good to the wicked. And virtually, at least, there comes a time when the Spirit strives no longer to win to righteousness. Doubtless in many a life this time comes long before the earthly years have run their course.

Notes.

Paginnini once stood before an immense audience and broke, one by one, the strings of his violin, until there was but one remaining. Then, holding up the instrument, he exclaimed: "One string and Paginnini!" It was enough, and the music was charming. It takes a master-hand to bring music out of a poorly-stringed instrument. There is One who can take every life, no matter what its condition, and bring from it sweet music. He is the One who said of old, "I am the Life," and "Without me ye can do nothing."

The Rev. Jee Gam urges the American Board to reinforce the lady missionaries in South China. He says that there is an especial need for native women as Christian workers. "According to Chinese propriety, the woman's work can only be done by women. They think it is improper to have a man preach to an audience of ladies. A great many ladies refuse to go to church on this account, especially the younger ones; but this difficulty has been somewhat removed among the churches in South China by a six feet partition placed in the middle of the audience room, dividing it into two sections almost up to the preacher's platform, so that no man can look at the ladies except the preacher himself. In the homes where there are grown-up daughters, say, from twelve years old and upward, and daughters-in-law under the age of

forty, the difficulty is still greater, for these people retire as soon as a male preacher, or even a gentleman friend, enters the room where they are."

Shortly before leaving Eugene, Oregon, the Rev. Raymond C. Brooks, pastor of Pilgrim church, Oakland, published a pamphlet containing four sermons given during his pastorate in Eugene. These were under the title "Some Vital Truths Restated." Others were published some time before, entitled "Gleanings from a Year's Ministry." Herein we have "What is Sin?" "Law as a Schoolmaster"; "Reconciliation"; "God's Punishment of Sin"; "The Divinity of Our Lord"; "The Truth About the Bible," etc. Among the beautiful thoughts we note the following: "The mere law amounts to nothing; it may indeed be a positive cruelty unless it is leading men into obedience to the spirit it enshrines. If an arm is crooked or broken you bandage it carefully and closely, but only in the hope that after a time the arm may have strength of its own that will keep it straight. The bandages are mere cruelty unless they are helping to prepare the way for that permanent straightness. If the river is to find the great sea it must be fed from never-failing fountains. You may cut new banks for it if you choose, you may direct its course where you will, but the banks are only a law determining its direction—they cannot produce its life. You may hedge your life on every side if you choose, a 'thou shalt' here, and a 'thou shalt not' there, but it will never rise to meet its manifest destiny unless it is perpetually fed at the everlasting fountain. 'The law is a schoolmaster,' leading unto Christ, but 'Christ is all and in all.'"

Mr. Hiram Clark of Monrovia, who began to take *The Pacific* in 1852, has his address changed this week to Wilbraham, Mass., whither he goes in his seventy-ninth year, hoping that a change of climate may give him improvement in health. If change for the better does not thus come he is of opinion that he has paid his last subscription to the paper. He says in his letter: "Most of the time since I commenced taking the paper, forty-eight years ago, it has been both a pleasure and comfort to me to peruse the pure, sweet sheet. Especially has this been so when reading the reminiscences of Hunt, Benton, Lacy, Willey, Warren and others. How precious the names of these pioneers!" Mr. Clark having lost his health in Boston in 1847, on the advice of a physician took a trip around Cape Horn to regain it. He visited the Sandwich Islands and San Francisco, and a little later went to Oregon, where he remained for four years. He speaks in his letter of the fellowship had with Dr. Atkinson, "who left an impress upon that Northwest country now

comprised in the great States of Oregon, Washington and Idaho, which only the records of the beyond can unfold." Now, when he is going back to that region where life began for him, he wishes *The Pacific* great success and hopes "most ardently that the members of churches will more largely appreciate the paper." Year by year *The Pacific* is parting with its friends of nearly half a century. Father Clark will be called up higher ere long, even though the change of climate which he now makes should give him for a while added strength. One by one these old friends will pass on. There is not one who is not saying to the churches to-day, that *The Pacific* ought to be cherished more by the younger generation than it is.

Chronicle and Comment.

A recent decision of the Supreme Court of Illinois settles the question of the validity of local option or prohibitory ordinances in villages or cities annexed to Chicago, or other large cities in that State. According to that decision such ordinances shall continue in full force after annexation. The decision was in regard to Hyde Park. This disposes of the fears and objections of the people of Evanston, and that suburb will in all probability be annexed soon. The sale of liquor is prohibited within four miles of the Northwestern University at Evanston.

The gifts and bequests for educational and philanthropic purposes for the year 1899, taking only those which amounted to at least \$5,000, and excluding the ordinary denominational contributions for educational and benevolent purposes, all state and municipal appropriations to public and sectarian institutions; and the grants of Congress for various measures of relief, aggregate the enormous total of \$62,750,000. These were largely the gifts of persons who are yet living, and who are accordingly to have the pleasure of seeing their money do good in the world. In 1893 such gifts amounted to \$29,000,000; in 1897 they reached to \$45,000,000; in 1898 they were only \$38,000,000. For the seven years since 1893, inclusive of that year, they have amounted to \$266,550,000. The *New York Times* says that "such a list as this is one of the most convincing documents that could be drawn of the extent and intensity of American patriotism." But it is more than this. It is an evidence that there is in the world a better realization of the responsibility of wealth than formerly, and more of inclination to discharge that responsibility.

It would seem that those California ministers whose marital troubles have been exploited by the newspapers lately did not choose their wives as Goldsmith says the Vicar

of Wakefield chose his. The Vicar's own words are: "I had scarcely taken orders a year before I began to think seriously of matrimony, and chose my wife as she did her wedding gown, not for a fine, glossy surface, but for such qualities as would wear well." Accordingly it was possible for the Vicar to say, notwithstanding some deficiencies in her, that they loved each other tenderly and that their fondness increased as they grew older. Edwards Davis is no longer a minister, but he, too, made poor choice when he chose a wife. Her wearing qualities were very poor indeed. It is impossible to conclude from all the facts that Mr. Davis is not just as worthy of the woman as he was when she married him, knowing, too, as much to his detriment as she now knows. Three years ago we heard a judge in Indiana deny a man's application for divorce and then give him such a lecture for his foolishness and meanness as one could never forget. We hope that Mrs. Edwards Davis will fall into the hands of a court similarly inclined. With her husband pleading for her to be true to him, and with no reasons for divorce except such as lie in her own whims, the court which grants her release from her marriage bonds will bring disgrace upon itself and the State in which it exists.

The Dr. Hillis incident has brought a demand again in the Presbyterian church for a revision of the Westminster Confession. Some Presbyteries have already overruled the General Assembly to this effect. The New York Journal declares that a poll of the ministers shows two-thirds of them to be in favor of revision. In Greater New York 32 ministers favor it, while 14 oppose it. The Herald and Presbyter of April the 18th says: "There is quite a sentiment in some sections of the Church in favor of the modification of certain phrases in the third and tenth chapters of the Confession. Just such a sentiment a decade ago marked the beginning of the revision movement which ended in failure in 1893. It is possible that history will repeat itself. Now, as then, there are extravagant statements as to the doctrines of the Confession and declarations of hostility to it which alarm many, who, except for such statements, would favor a moderate revision, but who will oppose any effort at radical revision or any movement for a substitute creed, either long or short. No revision movement hostile to the Calvinistic system can succeed. The former movement was marked for failure when one division of its advocates refused to limit themselves to Calvinist lines. Presbyteries which would have voted to revise objectionable phrases were turned against revision by the speeches of radicals, who spoke of our doctrines as horrible, and of the Confession as having outlived its usefulness. Like foolish speeches are now being made and like results may be expected."

The Herald and Presbyter says further: "The Confession in the chapter on Effectual Calling, speaks of the elect, first of those who come to the years of discretion, and then of 'elect infants.' It does not imply that there are non-elect infants. It classifies not the infants as saved and lost, but 'the elect,' as young and old. Many would be glad to see the phrase modified, not because it is untrue, but because it is misinterpreted and gives the enemy occasion to blaspheme."

A physician connected with Bellevue hospital, New York, recently submitted his body to a temperature of 400 degrees Fahrenheit for one hour for relief from rheumatism. The body was wrapped in sheets and received the heat on a cot over which was clasped a metal half-cylinder of three thicknesses. The heat, supplied by gas, streamed over the body from the perforated coverings of the cylinder. Thick canvas enveloped the extremities, only the head being in view. When the thermometer had reached 300 degrees, he says: "I wondered whether I could stand it longer. Perspiration was pouring from my body, and instantly turning into steam, escaped through the vent-holes in the top of the machine. The burning extended all over my body. I felt as though streams of water were pouring from my skin. The intense heat kept the towels dry or I would have been scalded to death. I tried to think. 'Three hundred and fifty degrees,' the doctor said. A numbness began to creep over me. The tremendous heat was so intense that I felt cold. I could not have told whether I was freezing or burning. The minutes dragged by. It seemed as though the hour would never pass. Gradually the temperature in the oven went to 380 degrees. When it registered 399 degrees I was ready to cry out. At last the four hundred degree mark was reached. The gas was turned off, the canvas unfastened, the lid raised. Did the air feel queer? No. Slowly I cooled off and could feel the hot blood coursing through my veins. I was like a new man, and continued to drink ice-water to quench my consuming thirst. Little by little I regained my ordinary temperament. My whole body was mottled for hours afterward." During the experiment ice-water was given him to drink freely, and ice-packs were applied to his head. His rheumatism was only partially gone, but the treatment was to be repeated.

D. K. Pearson of Chicago, declining an invitation to serve on the Dewey Reception Committee in that city, wrote: "I am eighty years old, and I sleep after dinner. One day in the Dewey celebration might make me sick ten days. If I were younger I would go in for a jolly day. Old men must be kept quiet. I want to live to be one hundred years old."

Is the Church Christian?

Does It Stand for the Things for Which Jesus Stood, and Teach the Truths He Taught?

The National Christian Citizenship League of Chicago arranged recently for a symposium on the subject, "Is the Church Christian?" This symposium has been furnished The Pacific, from which we give selections:

John Henry Barrows.

The Rev. Dr. John Henry Barrows, President of Oberlin College, says:

"Extreme and untenable positions held by some of the zealous regenerators of society should not dim our vision of the new earth which Christianity is sure to create. Because some men would upturn our civilization and transform our churches into clubs, clamoring only for social improvement, we should not be blind either to existing wrongs or the duty and possibility of righting them. There never was an age more imbued than the present with the spirit of Jesus Christ. We can deny this only by calling church members hypocrites, and stigmatizing the external progress of Christianity as the commercial expansion of aggressive nations. Earnest reformers who who have not an eye and mind for history may keep on denouncing the church, but where will they discover a period which, taken altogether, shows Christendom to have been better than it now is? Shall we go back to 1850? The church of a half-century ago was, here in America, fearfully allied with the domination of slavery. Shall we go back to the year 1800? The American churches then were honeycombed with skepticism, drunkenness was everywhere prevalent, and the disciples of Christ had scarcely begun the world-embracing missionary movement. If Christianity means on the manward side humanitarian effort, the nineteenth century has been saturated with it beyond any previous century. We are living now in the best days the world has ever known. These strong desires and great efforts at improvement are manifestations of life and tremendous arguments for hope. Ideal Christianity cannot be found in any period of the past until we come to the life of Jesus. It did not exist in the first century, nor in the sixteenth, nor will it exist in the twentieth.

"But the Christianity of the twentieth century will mitigate the strifes of capital and labor by just arbitration of differences, by the sense of the mutuality of interests, and by a pervasive feeling of brotherhood. The hopeful thing about the troubles and discussions of to-day is this: That men are seeing more clearly than ever that the fundamental need is not better laws, but a better spirit. It has been truly said that Christianity is in the world, not so much as an evolutionary as a revolutionary force. It claims to have in Jesus

Christ, his work and his pervading spirit, a power and authority to create the loving or fraternal temper in human breasts. There are communities where, in ample measure, this spirit is now pervasive. I live in one where the strong do help the weak, where the educated teach the ignorant, where artificial temptations are largely removed, and the Christian spirit of service is active throughout a true democracy. If men wish to learn how the better era is to be ushered in, let them study the life-work of that model Alsatian pastor, John Frederic Oberlin, who in sixty years turned a stony valley into a garden and a half-savage peasantry into a prosperous and educated community. This man did not use exclusively either spiritual, educational, or mechanical forces. He employed them all. He was preacher, pastor, teacher, farmer, bridge-builder, road-mender, musician, tract-distributor, financier, horticulturist. Such earnest and simple-minded men as he have a breadth of wisdom more akin to the teachings of Jesus than to the strident and scolding declarations of some of our uncharitable modern theorists.

"The Christianity of the twentieth century will concentrate its energies on three things—the removal of preventable evils, like the open saloon; the teaching and training of children and youth in the gospel of service; and the giving to all men of the moral forces, the comfort, the unselfishness, the hope, the brotherliness, which have been and are the legitimate outgrowth of the Christian gospel. The Christianity of to-day is still in hopeful measure Christian, but the century soon to dawn will, I devoutly believe, be more accordant with the mind and life of Christ."

Edwin D. Wheelock.

Edwin D. Wheelock of Chicago replies to the question as follows:

"The president of a theological seminary says the question is a slur on the church, and declines to discuss it. But the question will not down. It is being asked by thousands who find abundant ground for a negative answer. The world is blindly groping after Jesus' ideal of human life. If it does not find it through the church, it will find it elsewhere. Speaking the truth in love, and with a full appreciation of all the good in the world, the question is one which should be discussed fearlessly. In considering it, a clear distinction should be made, however, between the multitude of devout individuals in the church and the organization itself—ecclesiasticism—for it is the latter that is under indictment with the masses.

"Would any one dare to claim that the present social and economic system is in harmony with the gospel? Yet, in no quarter is any change in these matters so violently opposed as in the Church.

"Ecclesiasticism stood for chattel slavery un-

til it became necessary to wipe it out in blood, and she stands for the present wage slavery which makes the welfare of one man to depend upon the ability of another man to make profit out of him.

"Jesus taught the oneness of believers, but the church is split into scores of sects, each magnifying some man-made dogma or creed.

"Jesus taught the brotherhood of the Golden Rule. The church which bears his name fails even to protest against a system which compels men to fight each other for daily bread, while the earth is full of food, and which sends 95 per cent of business men into bankruptcy.

"Jesus taught that the kingdom is here and now; a practical plan for the beneficent conduct of human affairs. The church teaches a purely individualistic gospel, which relegates the kingdom to some other world, and is mainly concerned in getting men out of this and into that.

"The Carpenter of Nazareth taught freedom and justice. Under the existing wage system the worker cannot be free, but is wholly dependent upon the capitalist, who owns the machine; yet the Church seems not to have awakened to the fact that there is a wage system.

"Jesus, on the testimony of his enemies, "spake as never man spake." Jew and Gentile acknowledged his teachings as that of the very highest order in all that pertains to a free and moral life. The fact that his teachings are studied to-day more generally and more intelligently outside the Church than ever before, accounts for the growing unrest under present evil conditions. Those teachings are primarily socialistic. He seeks to establish a righteous society so that the individual may be saved. He does not teach "State socialism"—the domination of a few or any one by the many—but a state of society in which all shall enjoy equality of opportunity, each shall seek the other's good, and in which all things shall be adjusted to the fundamental law of love. The present social system is the reverse of those teachings, and any church which fails to recognize this fact and refuses to stand for these better things is blind and un-Christian.

"Many of the teachers of the church seem not to realize that the prevailing poverty, crime, misery, and strife are simply the results of our persistent rejection of the Nazarene's plan for associated human life, which he called the kingdom of heaven. And with all of us it is true that eye hath not seen nor ear heard, neither have entered into the thought of man the glorious things, which, in all the world, would follow the practical adoption of that plan."

J. W. Bashford.

President Bashford of Ohio Wesleyan University says:

"Replying to your first question, 'Is the Church Christian?' I answer, Yes. Replying to your second question, 'Does she stand for the things for which Jesus stood and teach the things he taught,' I reply, positively, imperfectly, but in the main truly, so far as she goes. I believe, with you, that co-operation will gain largely upon competition. But, at the risk of seeming illogical, I do not believe that the competitive principle will be wholly abandoned. The New Testament appeals to the principle of self-regard. 'Let no man take thy crown.' 'He that soweth sparingly shall reap also sparingly,' etc. 'Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.' Hence Christ did not aim to abolish self-regard. He taught us to love our neighbors as ourselves.

"In the next place, the competitive system has invited the service of one's neighbors with self-regard far better than the system of slavery by individual ownership of men or by State tyranny, which it has supplanted. Thus far I do not see how State socialism, any more than any other form of State religion, will secure progress and civilization even equal to the defective civilization produced by free competition. In the long run, and in a large way the competitive system secures progress because it appeals in a very practical way both to my self-regard and to my service of my neighbor. In a free industrial community one man gets the patronage of his neighbors instead of his brother's securing that patronage, because he serves his neighbors best. True, people are cheated by false promises, etc. But in the long run the industry of the firm which best serves the community gets the patronage. Hence, competition combines in a remarkable manner self-regard and the service of one's neighbors. I do not yet see a way by which State socialism will maintain that strenuousness of effort necessary to individual growth."

Mrs. Susana Fry.

Mrs. Fry, National Corresponding Secretary of the W. C. T. U., said, in part:

"The old religion, if it is to convert the world, as we believe it is, must adapt itself to changed conditions. If it is the cure for the ills of humanity, then it must be the cure for bad social conditions, bad economic conditions, bad political conditions. Church and State should never be united again, but the principles of Christ must permeate all of these conditions. The church must do its best to make it possible for a man not only to have enough to eat, but to have intellectual food, and to rear his children in a healthy atmosphere—physical, mental and moral. Slaves might be religious themselves, but how about the Church that would not push every meas-

are for freedom? Christ fed the five thousand, but he also drove out the money-changers. In New York City one-third of the people live in crowded tenements, occupied by ten or more families. General Booth says that in London 1,000,000 people are housed worse than most horses. Sin, ignorance, and a lack of co-operation on the part of those who do know a better way are responsible. Of all organizations, the Church ought to be the most keenly alive to all bad conditions, and to be seeking the best way out of them, for it holds, in its principles, the panacea for all the woes of man. Christ was essentially democratic, and the Church cannot help the people unless it trusts the people. It cannot willingly leave them any burden too heavy to be borne, and yet win their confidence. Were not even the old prophets statesmen? How is the world to come into universal brotherhood, universal peace, universal liberty, universal reform, except through the church? Applied Christianity in the industrial world, in economics, in the State, is what the world is clamoring for. Does the Church understand herself well enough, is she able to apply Christ's teachings true enough in these broad fields, to be the savior of mankind, or is she just beginning to faintly stir herself toward influencing the social state? Answer these questions, and you answer the one involved in our subject."

A Sermon for Young Men.

[By Rev. Dr. Cherington in Plymouth church before the Junior Order of United American Mechanics.]

"Therefore ye shall keep all the commandments which I command you this day, that ye may be strong and go in and possess the land whither ye go to possess it." (Deut. xi: 8.)

So said Moses to Israel, as the people stood at the entrance of Canaan. It was a moment fraught with sublime opportunity and great responsibility. The land was their promised heritage, yet it must be won by toil and valor, before it could become their actual possession. The task before them would call for every atom of strength they could command.

There is a striking analogy between this case and that of a company of young men standing at the threshold of that great promised land of real life and experience, that stretches away before them, so full of possibilities, so imperious in its demands upon all their powers.

Now, as then, all real strength that girds manhood for successful effort in the duties of life comes as a result of obedience to divinely established laws.

The exhortation is to be strong. It is a noteworthy fact that the whole man—physical, mental, moral—is provided for in God's laws. So the command to be strong includes:

i. The Body.

Moses did a great work, not only for his own nation, but for all people, in making due care of bodily health a religious duty. Recklessness here is a sin. Yet there is nothing in which the average young man is more careless. How much the world has lost in waste at this point. Byron, Burns, Raphael and Robertson dying before their thirty-seventh year was finished, each giving abundant evidence that his highest possibilities were not yet reached, and because in each case due care would, in all probability, have averted the early death, the world rightfully feels that it was robbed of that richer fruit which might have been produced had they lived out the full measure of their days. There is wisdom in Beecher's remark that "A man ought to be ashamed to die before he is seventy." If men in training for athletic honors, or even for the brutish rewards of the prize-fighters' ring, will subject themselves to all the rigid hygienic rules required, every one of which is at bottom one of God's commandments, surely young men in training for all the great and worthy duties of life ought, with at least equal zeal, to adhere to all those laws of health that will equip them with the physical strength so essential to their highest success.

2. The Mind.

There never was a time when mental equipment was more essential to success than now. The pressure of competition is on all life everywhere. No man can escape it in any calling. Quarreling with it, or fretting about it, or antagonizing it, are all equally futile. If you succeed you will have to recognize it, and adjust your affairs and conduct to it. The first and most imperative requisite is that you be equipped to the best of your ability. You can not afford to neglect anything whatever that it is in your power to command in the way of equipment. Fortunately, there never was a time when intellectual helps were so abundant or good as now. To the young man denied the privileges of school and college, books, papers and magazines, more in number and variety, better in quality, and cheaper in price than ever before, bring within the reach of all the best thought of all lands and ages. Free libraries and reading-rooms are multiplying with every year. Few indeed are the young men who do not have to-day vastly better opportunities than the Scotch quarry lad, Hugh Miller, who became the foremost geologist of his day, or Elihu Burritt, the "learned blacksmith," or Franklin, the sturdy young printer, who came to be so large a factor in the formative forces of our country.

3. The Spiritual Nature.

Said Carlyle to the Edinburgh students: "No nation that did not contemplate this wonderful universe with an awe-stricken and reverential feeling that there was a great unknown, omnipotent, and all-wise and all-virtuous

ous Being superintending all men in it—no nation ever came to much, nor did any man either, who forgot that. If a man did forget that, he forgot the most important part of his mission in this world."

The man who would be genuinely strong cannot afford to be indifferent to the claims of that deepest and noblest and farthest-reaching thing in him, his religious nature.

I know that irreligious men have built up great fortunes, and in various ways have achieved what the world calls success. Yet, I believe that in every instance it can be clearly shown that the work done has counted for vastly less than if those men had been guided by genuinely moral and religious motives and principles. The immoral Byron did much, but how much more would a moral have accomplished? An immoral Alcibiades did something, but how much more a moral Alcibiades would have done? A selfish, heartless, and at least non-moral, if not immoral, Napoleon did much, but who can compute the value of the work a genuinely unselfish, patriotic and positively moral Napoleon might have wrought for France and Europe and the world?

As a sailor, you may care little for the science of astronomy, but if you are to sail the high seas successfully, you must know something of the stars, and guide your course by them. So you may care but little about creeds or theologies, but you must know something of the eternal verities with which they deal and shape your course by them if you would reach the desired haven of your fullest and noblest possibilities. Our national history is full of characters illustrating the majesty and power of moral worth in character. Washington, Lincoln, and some of our most recent national heroes, as General Leonard Wood, Dewey, Philip, and others—a goodly company. But what are some of the provinces in that promised land you go to possess?

1. The Home Life. To have a home of one's own ought to be a fixed and fondly cherished ambition of every young man. As one has well said: "Character, happiness, destiny, turn on its realization. It is the main safeguard against immorality. It is essential to a full development of the whole nature. It is the chief source of sound and abiding happiness." So, too, ought every one to have a high purpose to bring to that home a pure, strong, noble, worthy manhood. There is a heresy abroad in the land that is a relic of our old historic barbarism that the home-life is entirely what the wife makes it. It is a cowardly attempt of manhood to shirk its own natural responsibility. Quite as much does the man himself determine what the home-life shall be. No matter how pure, gentle, and in every way womanly the wife may be, it cannot be a home of the highest order until the hus-

band answers every wifely virtue in it with a corresponding manly virtue.

2. The Business Life. It ought to be a settled hope and purpose of every young man to count as a positive factor in the business circles of his community. Faithfulness to all God's commandments is nowhere more essential than here. It ought to be the aim of every young man to help make the commercial and industrial life of his nation conform to all God's laws of justice, righteousness and uprightness. There is a field for the very best and most wholesome type of saintliness in every one's business life, whether in field, or shop, or office, or any place of toil or traffic. There have been, and still are, men in ordinary walks of business life, who have so conscientiously served God and their fellowmen therein that God and the angels have canonized them as saints, though human hands may never have placed the nimbus of sainthood around their brows. Nineteenth century Christianity does not regard the cloister or the hermit's cell as the best place for attaining the highest type of Christian character or rendering the most acceptable service to God. An old Spanish painting represents St. Isidor kneeling at prayer in the field while angels take his place at the plow and carry his appointed task to completion. Not so did any one ever attain sainthood in God's sight. Rather is that honor won by faithfully discharging, with reverent spirit, the humdrum duties of daily life, where God has put us.

3. Civil Life. Citizenship in America brings duties, as well as privileges. The crying need of the land to-day is that good men shall take more active part in practical politics. Machine politics, with its ravenous cry, "To the victors belong the spoils," is one of the most threatening perils of our country. Our young manhood is ready, with splendid courage, to respond to any call to arms when the interests of the country are imperiled. There ought to be equal readiness to render the scarcely less urgent service of faithfulness at the primaries, in conventions, at the polls, and also in maintenance of that watchfulness which shall compel all lawmakers and all officials to understand that strictest fidelity will be required of them as a sacred obligation. For the ancient Hebrew religion and patriotism were inseparable. So it ought to be with the American citizen. God is using this nation to work out the great problems of human liberty and good government. The man who faithfully exercises all his rights, privileges and prerogatives, and discharges all his duties as a citizen, will find himself a worker together with God, in one of the sublimest fields of divine activity on this earth.

We have looked with thrilled hearts upon the great welcome home of our soldiers from their hard campaigns. Yet we look with still

profounder stirrings of soul upon the hosts of young men facing the campaigns of life's long battlefield. To those who have no vivid sense of a superintending Power, omnipotent, omniscient and all-loving, the outlook must be one of unrelieved gloom and despair. But to those who accept the teachings of this blessed Book, and hence believe that above the great, unceasing conflict watches One who will say to every one who fights the good fight of faith to the end, "Well done, good and faithful servant; enter thou into the joy of thy Lord," it is a glorious warfare, with ultimate victory sure and complete.

So to us, as to Israel, comes the injunction, "Ye shall keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it."

After the Resurrection.

By George C. Adams

Easter has passed; Lent is ended; and with a sigh of relief many are turning their thoughts to active life again. Parties are planned, social life takes on its old character, and in the lives of great numbers there is no apparent difference from the same lives forty or fifty days ago. We sincerely hope that some impressions have been made that will last, and that some lives will be more Christ-like because of the meditations past. The Christian world of the present looks upon the resurrection as the end. But the real resurrection was the beginning. The disciples never went back to the old life after they were convinced that the Master was really risen. His crucifixion had scattered them; the college of the apostles was broken up, for the bond that made them a college had been broken; we meet them in groups of two and three; and when the eleven have come together from force of habit, Thomas was so heartbroken that he stayed away. Even after they went to Galilee only seven of them are together on the shore of the lake. There was need of the forty days to accustom them to the fact of their risen Lord, and to realize the glorious character of the kingdom for which they had sacrificed all they had. Jesus met with them only often enough to make them certain of what had transpired, and give them their great commission to convert the world, and then they saw him ascend, and they obeyed his command and tarried at Jerusalem until they were endowed with power.

And now, behold! a band of men such as the world had never seen before; Jerusalem is startled by the appearance of men in public places, who boldly assert that Jesus who was crucified has arisen, and that they have seen him; these men are scourged, and imprisoned, and ordered to preach no more in that name, and while the officers were wondering what

more they could do with them servants ran into say that those who were imprisoned were in the market place, preaching boldly the doctrines they had been forbidden to utter. We need not go over all the evidence; we want to call attention to the fact that the resurrection had made a complete change of character in the disciples. Compare Peter cringing before the servant maid, and swearing that he did not know Jesus of Nazareth, with the grand man who stood up in the midst of the people, and preached the only salvation for men through the Jesus he had denied; or facing the Sanhedrin and accusing that august body of murder in plotting the death of Jesus. Think of James, who dropped out completely at the cross, but who proved to be of the stuff that martyrs are made of after the resurrection. Of John, who timidly stood at a distance at the cross, yet was the boldest of them all at that time, whose mental and spiritual powers were so greatly quickened that he wrote for the information of the wise philosophers at Alexandria, answering the burning question of the day with the statement that the "Word" of which they were talking was a person familiar to him, and then went on to show how his faith had grown in the Redeemer, until, at the open sepulcher, he "saw and believed" what had never occurred to him before. Think of Saul of Tarsus, who was changed at once from the persecutor of the church into its strongest defender.

These and others attributed the change in themselves entirely to the resurrection. They had risen with Christ, and an entirely new life had opened before them. The old, uncertain manner of thought was gone, and in its place were convictions, firm as rock; they used to be asking questions of the Master while he was with them; now they do not appear to need to ask questions of anybody. The resurrection has made them a set of thoughtful, independent, self-reliant men, who spend much time in prayer, but none in consulting authorities; the power of working miracles is the least of the power that has descended upon them; the greatest miracle in connection with them is their power over themselves. The power they had attained never left them. Thirteen years after the resurrection Paul writes to the Philippians about his desire to attain to the "power of his resurrection," and not long before he had written to the church at Corinth, giving the resurrection as the foundation thought of all his life and preaching, and reciting the evidence for the resurrection as indisputable at that time.

We cannot well expect so great a change in ourselves as was manifest in them, for we have already been redeemed, and have felt the power of the resurrection, but we ought to see more permanent results from each Easter season than we do. For every one of us these

days should mark an era in the life, and a step nearer to the Master whose resurrection we have celebrated. The greatest need of the Church now is power, not numbers, nor wealth, nor position, nor reforming influence on the community, but power in itself, the "power of his resurrection." We are trying to do a thousand things without the power, and the world laughs at us; better get back to the position of those disciples, who devoted their lives to applying this power to those about them until they were regenerated, and all the results we long to see followed from that. We start out full of a great purpose; they tarried at Jerusalem until the Spirit set them apart for their work, and denoted how it was to be done.

San Francisco.

Pilkinton of Uganda.

By John C. Holbrook.

One of the most interesting volumes on missionary work is the one concerning Pilkinton and Uganda. It treats of one of the most remarkable missions of modern times.

Uganda is part of the British possessions in southern and central Africa, lying north of the great lake Victoria Nyanza, and is one of the missionary fields of the English Church Missionary Society. "The volume," says Dr. Pierson, "forms a fitting sequel to the biography of Alexander Mackay, and the two give a connected account of the most remarkable missionary triumphs known in Africa. Indeed, it may be questioned whether, with the exception of the work at Sierra Leone, the Hawaian Islands, and that among the Telagoas, anything else, equal to the victories of the gospel in Uganda has been known during the whole century. These fourteen years have witnessed a transformation equal, perhaps, to anything recorded even in apostolic days."

A hundred thousand souls brought into close contact with the gospel—half of them able to read for themselves—two hundred buildings erected for native Christians, in which to worship and read the Word; two hundred native evangelists and readers entirely supported by the native church; ten thousand copies of the New Testament in circulation; six thousand souls eagerly seeking daily instruction; statistics of baptism, confirmation, of adherents, of teachers, more than doubling yearly for the last six or seven years; the power of God shown by changed lives; and all this in the center of the thickest spiritual darkness in the world." Such is the record, and it makes the heart swell with joy and hope.

"The main interest of this volume," says Dr. Pierson, "lies, perhaps, in its demonstration and illustration of the need of even missionaries themselves of the enduement of power from on high. It is the story of a modern

Pentecost, preceded by days of prayerful waiting, attended by unmistakable signs from heaven, and followed by abundant harvests of souls. Nothing more practical has been put before the body of believers and workers for God than the fact that all disciples may know and make real their share in the Pentecostal gift, and that men and women are in our day coming into an entirely new experience by the endowment and enduement of the Holy Spirit."

"Pilkinton presents an instance in point, coming into such a feeling of need of the spirit that he could not continue his work without some new experience of a baptism of power. The missionaries began also to feel the need of fuller life, and after a meeting for prayer, in which Pilkinton spoke earnestly of the necessity for a new power from God to come down on the native church and even on the missionaries, a blessing came in answer to prayer, on the whole native church. Five hundred at a time attended the daily morning services and they found themselves in the midst of a great spiritual revival, and their joy was beyond expression. The after-meetings saw hundreds waiting for individual dealing, and among them a native convert who had said he "got no good from their religion," and had returned to the state of a heathen. Great chiefs boldly confessed their wish to accept Christ, and the spirit of evangelistic work so prevailed that the functions of government were in danger of being neglected by the eagerness of the officers of State to go about announcing glad tidings!"

Referring to this in an address in England afterwards, Mr. Pilkinton said: "The first step in the vivification of the church in Uganda was that the missionaries and teachers themselves were led to just views of their own deep need, and saw the absolute necessity for personal consecration and the experience of a direct and supreme work of the Holy Spirit in themselves. Not only was this indispensable to Mr. Pilkinton and his fellow-workers, but the whole native church in Uganda owes the almost unparalleled movement of the last decade of years to the new enduement which proved such a divine equipment for the work of soul-saving. It was this outpouring of the Spirit whereby the native evangelists do such grand work that proves that Africa is to be ultimately evangelized by Africans, and that the office of missionaries from Europe and America is to raise up a native church with trained native teachers."

Is there not a lesson here which not only ministers but Christians generally would do well to study? I commend this volume as one of the most interesting issues of the press of to-day. Let pastors read it carefully and circulate it among their people, and we shall see blessed results in the revival of God's work in our churches.

What Georgia Girls are Doing.

The Georgia Normal and Industrial College, held in the old Capitol buildings at Milledgeville, is doing a splendid work in affording instruction to the future wives and mothers of our country in domestic science. The following is a partial account of the curriculum carried out:

The classes have just been giving a series of luncheons and teas which might aptly be termed Lenten, both because they occurred at the beginning of the Lenten season and because all forms of meat were conspicuous by their absence, their place being taken by different preparations of eggs or oysters.

It being one of the first objects of the school to give the young ladies a working knowledge of as many of the details of household management as possible, each girl was furnished, a short time ago, with a full and accurate table of measurements and price-list of groceries. She was then required to plan either a tea or luncheon or supper of at least three courses, which she would be willing to serve to invited guests, making it substantial enough to satisfy a man's hunger, giving to it the right proportion of each food class to make it a well-balanced meal, and working out in detail the amounts necessary, with the cost of the materials needed for each dish, summing up the entire cost of the meal. As another object of the work in household economics is to teach the girls how to spend wisely; each girl was limited as to the amount she could spend on her meal. In the first series of menu she was expected to serve ten people at a cost not exceeding one dollar, these being known as their ten-cent luncheons: in the second series, she was allowed 12½ cents per person. This work brought out some surprisingly good meal plans, with a practical application of arithmetic to household affairs which few of these girls had ever dreamed of before. The limitation as to cost of the meal set them to comparing the nutritive value and attractiveness of cheap and dear foods, and deciding which food furnished most for their money. In this work they were greatly assisted by the government food charts from Washington, which are in the school. They found that a meal may be very healthful and nutritious, very appetizing and very attractive, without being expensive, and realized the possibilities of a dollar along food lines better than anything else could have made them do. This is a kind of work of which a great deal is done in Teachers' College, Pratt Institute, and other schools teaching household economics, and every one will admit that it is a practical and much-needed work. Southern people are no longer "born with silver spoons in their mouths," and though Southern women are fast learning what a dollar will do along the lines of clothing and fancy work, few of them

have as yet any conception of what it may be made to do for the table. The next problem of this kind to be set these girls is the planning of nutritious and attractive meals for four people at a cost of not to exceed fifty cents per day. That will familiarize them with the many different methods of cooking and serving hominy, corn meal, rice, peas and the cheaper cuts of meat.

For the preparation and serving of these meals just given, each class was divided into two sections, in order that as many girls as possible might have the responsibility of planning and directing the actual cooking, serving and clearing away, the latter in this school being all done by the girls themselves, no servant being anywhere about. One girl out of each section was appointed director, and she planned the meal which that section was to give, working out the amount and cost necessary for the number of guests to be served. She did her own marketing and appointed her assistants, telling each the dish she was to make, the time at which she was to begin, etc.

Owing to the arrangement of the classes this giving of two meals by each class necessitated the doing of all the work connected with the two meals in five hours at the outside, or two and a half hours for each section. This was a severe test of executive ability, as it meant skillful planning by the director and rapid and intelligent work by her assistants. Each girl prepared and served one dish, and sometimes two. In many cases she had never made that particular dish before, though she had cooked some dish of that group or class, and was acquainted with the principles underlying its preparation. In no case had the girl prepared the dish more than once before with the exception of the delicious, old-fashioned sweet wafers made by Miss Julia Stubbs. That was an accomplishment she had brought from home. As very few of these girls had ever cooked anything before these lessons began in September, and as they have had but one lesson a week, this was a good test of what scientific teaching of cooking can accomplish.

This series of meals was planned, primarily, to translate theory into practice, to give the girls executive ability, and a realizing sense of the difference between putting a meal on paper and putting it on the table; secondarily, to interest the community in the work the school is attempting to do; and last, but not least, to give the girls the pleasure of acting as hostesses to their own friends. The invited guests were from the citizens of the community, from the faculty of the college, and from particular friends of the girls themselves.

The attractive serving of the meal was made a strong point, and four of the directors of the feast provided pretty and dainty hand-painted menu cards, done by themselves, to each guest—there is a very fine art department

THE PACIFIC

connected with the college—and this made the decorative work easy for them to do. All the dishes were made as effective as possible by contrasts of color and garnishings. Yellow was the prevailing color in these dishes and yellow jonquils were on the table.

At almost any other time of the year creamed and scalloped vegetables would have cut a large figure in the menu, but vegetables are not exactly abundant nor cheap just now, especially in Milledgeville.

If Russian tea, beaten biscuit and stuffed dates seem to play a prominent part, it is because the making of good tea has just been a special feature of their work, and because beaten biscuit and stuffed dates are particular favorites with the girls. The frequent use of peanuts is explained by the fact that the girls are encouraged to make the most of their own Georgia products.

The guests hardly knew which they enjoyed the most, the pretty dining room or the charming hostesses in their pretty white aprons, caps and cuffs, or the attractive and delicious dishes which they served. They all testified that the girls had done remarkably well, both in cooking and serving, and the wonder grew that so much could be contrived out of so small a sum of money.

The different menus are given below, with the names of the directors, the number of guests served, and the total cost of each meal.

NO. 1—TEN CENT LUNCHEON.
(Marie Crawford, Director.)

Cream of Corn Soup with Croutons.
Egg Vermicelli Beaten Biscuit
Sweet Potato Croquettes
Egg Rolls Russian Tea
Stuffed Dates
Ten guests; total cost, 97 cents.

NO. 2—A YELLOW SUPPER.
(Mabelle Moore, Director.)

Cream of Corn Soup with Toast Points
Salted Peanuts
Potatoes on the Half Shell Whole Wheat Muffins
Eggs a la Goldenrod Beaten Biscuit
Coffee
Rice Pudding Stuffed Dates
Ten guests; total cost, \$1.19. This supper was served to the "city fathers," with Dr. Chappell, the president of the college, as host.

NO. 3—SATURDAY MORNING LUNCHEON.
SERVED AT 10:30 O'CLOCK.
(Maude Davis, Director.)

Salmon Soup with Croutons Salted Pindars
Macaroni with Tomato Sauce Beaten Biscuit
Whole Wheat Muffins Golden Cream Toast
Russian Tea
Dutch Apple Cake Lemon Sauce

Twelve guests; total cost, \$1.25. Miss Hodgson, one of the guests at this meal, said that it was quite as good and nice in every way as one to which she had been served once over in England, when she was invited to meet a prince.

NO. 4—MONDAY LUNCHEON.

(Robbie Simonton, Director.)

Cream of Sweet Potato Soup	Olives
Scalloped Oysters	Beaten Biscuit
White Potato Croquettes	
Russian Tea	Egg Rolls
Stuffed Dates	
Swelled Rice Pudding	

Sixteen guests; total cost, \$1.64.

NO. 5—A YELLOW LUNCHEON.

(Mildred Rutherford Gould, Director.)

Dried Pea Soup with Toast Points	
Salted Peanuts	
Sweet Potato Puffs	Beaten Biscuits
Beauregard Eggs	Russian Tea
Stuffed Dates	Wafers

Nine guests; total cost, 72 cents. Average per person, eight cents.

NO. 6.

White Potato Soup with Croutons	
Salted Pindars	
Sweet Potatoes on the Half Shell	
Beaten Biscuit	Eggs a la Water Lily
Spanish Onions with Tomato Sauce	
Russian Tea	
Stuffed Dates	Wafers

Fifteen guests; total cost, \$1.20. Average per person, 8 cents.

NO. 7.

(Ethleya Chisholm, Director.)

Cream of Green Peas	Toast Points
Salted Peanuts	
Shirred Eggs	Muffins
Creamed Potatoes	Beaten Biscuit
Russian Tea	
Dutch Apple Cake	Lemon Sauce

Eighteen guests; total cost, \$1.60. Average per person, 9 cents.

The very time in which the utmost exercise of patience is needed is the time when we are tempted to think that patience has ceased to be a virtue. Anybody can be patient when there is nothing to exasperate or discourage; but restraint and perseverance at the moment of apparent failure are much harder to exercise.

The professing Christian is very frequently the only Bible the world will read; how sad that sometimes the copy is so defaced.

Find a way or make one. Everything is either pusher or pushed.

Woman's Board of Missions for the Pacific.

President	Mrs. H. E. Jewett
	2511 Benvenue Avenue, Berkeley.
Treasurer	Mrs. S. M. Edge
	1275 Sixth Avenue, Oakland.
Home Secretary	Mrs. C. B. Bradley
	2639 Durant Avenue, Berkeley.
Home Secretary	Mrs. W. J. Wilcox
	576 East Fourteenth Street, Oakland.
Treasurer	Young Ladies' Branch
	Miss Grace Goodhue, 1722 Geary Street.

Extracts from a Letter from Mrs. Dorward.

Mrs. Dorward of the Zulu Mission, South Africa, was obliged to give up some of her work in the Ireland Home, in order not to break down entirely during the absence of her husband in this country. This will explain some references in her letter, from which extracts have been here made.

"I will try to tell you in a few words of some of the things which have intervened since I last wrote. School had just closed, I believe. In the few days that we had, before we (Miss Ireland and I) left for town, there was sewing to do, accounts to straighten out, the report to write, and the house to be put in order. It was hard work for those who were already very weary. We spent a few days in town, then went out to Inanda, to attend the annual meeting. There were a number of strangers there this year: Mrs. Hitchcock and her two daughters and Mr. Weavers. Doubtless, you have heard of the latter. Miss Mary Hitchcock has been in Natal for several years. She spent some time at Inanda, and latterly has been in Johannesburg. She is an independent missionary. Her mother and sister have just come. They had expected to work in Johannesburg, both among white and black, but an account of the condition of things there it has not been thought best for them to go. Just now they are at Inanda, in the house left vacant by Mr. Pixley. They are studying the language, and speaking and preaching whenever there is opportunity. * * *

"Mr. Weavers was out here two years ago. He is much interested in the natives, and has been able to help many to know God better. Just now he is with Mr. Ransom, going from station to station on the south coast. He will come to Adams later on.

"There were others who are not members of our mission, but who have been hired as teachers in the different schools. Miss Turner at Jubilee Hall, here at Adams; Miss Cook and Miss Clark at Inanda; Mrs. Malcolm and Miss Crocker at Umzumbe. Miss Crocker has been at Esidumbini with Miss Hance and Miss Mellen for several years. She was needed at Umzumbe to take Miss Smith's place, and Miss Mellen was needed here in the Ireland Homé. So the work at Esidumbini is left under the care of a native pastor at pres-

ent. Miss Mellen will return there as soon as school closes. I was sorry to give up the work, but I feel quite certain that if I had not I would not have been able to do the work of a missionary's wife, that is, to make her husband comfortable, so that he can do his work, and do all the work possible outside of that. I am working to the limit of my strength now; before, when the responsibility rested upon me, I was going beyond it. I am very glad that I can work. It would be a lonely time now if my time were not fully occupied. Miss Mellen is a power for good wherever she is, and a tower of strength, because of the strength she gets daily from on high. We live together in the house left vacant by Dr. Bridgeman. That is, we breakfast here, take our dinner down in the 'Home' and Miss Ireland comes up here to tea. She has her room in the 'Home.' This plan seems to work well thus far. When the rains come, I fear it will not be so nice. I go down soon after nine, sew, get dinner and do anything else that comes to hand. We come up to 'Hilltop' about five in the afternoon. When the rush of sewing is over, I shall have more time to spend in this beautiful place. The house stands higher than any of the others. I wish you could see the view from our front veranda. Just down the hill a little way we see Mr. Kilbon's house; a little to the left of his house, and farther down, are the houses of the men in the theological seminary. Farther down, and still to the left, we see the boys' schoolhouse, Mr. Bunker's home; and lowest down in the hollow 'Ireland Home.' Looking to the left, on a hill not quite as high as this one, Jubilee Hall looms up. On the other side of the river we catch glimpses of upright houses, the homes of the Believers, and beyond these a few tents. Still farther beyond we catch a glimpse of the sea. Steamers can be seen as they pass to and from Durban. We are not here permanently. We hope to hear of a physician on the way at any time. When he comes, we will gladly move out.

"There are fifty-seven girls in the 'Home.' Some of them come up here to sleep. We have made about twenty dresses, and have twenty-five or thirty more to make. We have made a little change in the material for dresses this term. I was a little tired of shirting, although some of the pieces are very pretty. I bought ginghams, and a piece of blue denim with red back. Sometimes we make it up b'ue side out, and sometimes the red. I hope the ginghams will wash well. * * *

"With love to each one who is interested in the work and workers here."

The lucky man is the man who sees and grasps his opportunity.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Jesus Warning and Inviting (Matt. xi: 20-30).

LESSON VI. May 6, 1900.

GOLDEN TEXT.—"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi: 28).

Introduction.

Time: Sometime during the summer of 28 A. D.

Place: Somewhere in Galilee, while on one of his circuits.

Since the last lesson: There is a great deal of difference of opinion among chronologists as to the exact location in time of the words of this lesson. Matthew, in his narrative, gives them immediately after the incidents of the last lesson. But it is a well-known fact that Matthew's principle of arrangement is not chronological but topical. In accordance with his manifest purpose he often groups his material, paying no attention to the actual chronological order. And since this is true, it is possible that the utterance of these words may have taken place much later, and the passage may be parallel to Luke x: 1-16, which is certainly to be dated late in the fall of 29 A. D. It is not a matter of any great moment, however, whether we can certainly fix upon the time of the utterance of these words, or not. The circumstances are not likely to throw very much light upon the words.

Critical Notes.

V. 20. The connection is uncertain. To "upbraid" is to reproach, and in this case certainly was deserved. Of course, it was the people of the cities who are thus, under the names of their respective cities, reproached. Capernaum had been the center of our Lord's greatest activity. It and the neighboring cities and towns had now, for some months, been witnessing the marvelous works of the Master. But they had not been led by them to heed the words of the great miracle worker, who had called upon them to repent. They were willing to be healed of their bodily diseases, but they apparently had little consciousness of their spiritual maladies. The human heart is so desperately hard that it could remain unmoved by the presence and words of the Master himself.

V. 21. It was in no vindictive spirit that Jesus uttered these "woes." It was not personal pique, because they refused to heed his words. It was the righteous indignation of one who knew that it was stubborn and willful sinfulness that had produced and was perpetuating their unrepentant condition. Chorazin and Bethsaida were very near to Capernaum. Geographers are not at all agreed as to their exact location, but none of the various cities that have been defended are more than a

few miles from Capernaum. Tyre and Sidon were rich and prosperous, but wicked heathen cities. For their sins the prophet Isaiah had predicted a miserable overthrowal (see Isaiah xxiii), and those prophecies had been fulfilled. Sackcloth was "the dark, sack-shaped mourning attire; made of coarse cloth, and drawn over the naked body." Its use symbolized penitent sorrow. Even those cities, our Lord affirms, would have given evidence of repentance had they beheld the works he wrought.

V. 22. However, even though judgment had fallen on those ancient cities, it was much lighter than that which was to descend upon the cities of our Lord's day.

Vs. 23, 24. In point of privilege Capernaum had enjoyed an exalted position. The residence and activity of Jesus there constituted its greatest distinction and glory. "Some of the early fathers called Capernaum the cradle of the kingdom of God. What miracles had it witnessed! What sermons had it heard! What ministration had it enjoyed!" But from her exalted position she was to be cast headlong to ruin. In the wars that culminated in the destruction of Jerusalem Capernaum and its neighboring cities were so literally destroyed that there is and has been great dispute among geographers as to their exact location. By comparing Capernaum to Sodom, which is the "type of the lowest depravity," Jesus emphasized the responsibility of the city in which he had resided. Proud city that she was, her end was destruction, and but for the work and words of the Savior she would have perished in oblivion.

Vs. 25, 26. What suggested these following words we do not know. It may have grown out of conversations suggested by the preceding warnings. It might seem as though something ought to have been done in those ancient cities, if they could have been led to repentance. This brings up the mysterious questions concerning the existence of evil. Upon this Jesus casts no light, except to thank God that the simple-hearted and teachable are those who will most readily understand the operations of divine power and wisdom. The Pharisees were "wise and prudent" in their own estimation. The "babes" are those who are childlike and ready to learn God's wisdom.

V. 27. "This one verse meets nearly all the heresies on the highest doctrines of our faith. It contains three great doctrinal truths: 1. That the sovereignty over all things is given by the Father to Christ. 2. That the mystery of the divinity of Christ as much transcends mortal understanding as the nature of God the Father himself. 3. That the knowledge of God the Father is only to be attained by grace through the will of Christ." This verse indirectly magnifies the importance of relation-

to Christ." "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me."

Vs. 28-30. In all the range of our Lord's utterances none are more tender than these. Above he had spoken words of severe and ominous warning. Here he gives his most gracious invitation. It is necessary, first of all, to come to him; for by nature we are away from him. All who are conscious of their burdened and oppressed condition are bidden to come to him. And he gives this invitation because he is able to help those who are thus bowed down with the burdens of life. The "rest" promised is relief from the burdensomeness of care and trial—it is the peace which passeth understanding. But his service is one of discipline and guidance. One must submit to him if he is to learn from him. The meekness and lowliness that characterized him have their educational force on those who would learn of him. But the yoke of Christ is gentle and agreeable; while the burden he would impose is light to the one who has been taught by him to love.

Some Lessons Taught.

1. Opportunities neglected become judges to condemn us.
2. The goodness and mercy of God are designed to lead us to repentance.
3. "There is one God, and one mediator between God and men, the man Christ Jesus."
4. Christ's service is the most restful and helpful occupation in life.

Double Proof.

The Bible tells us of two kinds of proof of a resurrection. The first is the evidence of the senses: "Thomas, because thou hast seen me, thou hast believed." The other evidence is that of the spirit: "Blessed are they that have not seen, and yet have believed." The feeling which arose in the mind of Thomas, Christ pronounced to be faith: "Thomas, because thou hast seen me, thou hast believed....It matters not how faith comes—whether God has many ways of bringing different characters thitherward; but that blessed thing which the Bible calls faith is a state of the soul, in which the things of God become glorious certainties. There are men in whom the resurrection begun makes the resurrection credible. In them the spirit of the risen Savior works already, and they have mounted with him from the grave. They have risen out of the darkness of doubt, and are expatiating in the brightness and sunshine of a day in which God is ever light.

There is a great difference between religion and piety. A man may be very religious and not pious.

Christian Endeavor Service.

By Rev. J. H. Goodell.

How Christians Grow (Mark iv: 26-29).

Topic for May 6th.

Truth is often smothered under the heap of figurative expressions we pile upon it. It is very easy to make our figures of speech so vivid and realistic that the lesson disappears in the attention given to the symbols used. This theme of the Christian's growth offers an abundant opportunity to use grains and trees and the entire vegetable kingdom in such a picturesque fashion that we shall leave our service with an impression that we have taken quite an excursion through pleasant fields and thriving orchards, while the sublime facts of our future will be quite hidden. So, if we must make use of these luxuriant similes, let us take special pains that we do not overdo the matter.

* * *

The value of an enterprise is measured largely by its possibilities. Not only the ore in sight establishes the richness of a mine, but if you can have an accurate estimate of the ore that is out of sight but available, the extent of your property becomes apparent. It would be very helpful to all if some Christian Endeavorer in each society were to make a special study of the Bible to ascertain the possibilities which God has placed before the individual Christian. To present in simple and condensed language what are the possible acquirements and achievements of every follower of Jesus Christ, would be of great and permanent value to every sincere mind present. In these times of materialistic views and intensified commercial ambitions, we specially need clear and exalted ideals before us, towards which we urge our way. It greatly stimulates us in any effort to be confident that the end we are to reach sooner or later is all that our desires compass. Many Christians are suffering in their vigor and activity, because their view of what they are to be or what they may be is altogether too hazy.

* * *

We would be greatly assisted if we could understand more perfectly the relative part we take in our growth, and the part that belongs to God alone. The particular thought of our topic is *how* to grow. That is just the point that needs attention. Let it be indelibly impressed upon our minds that God has provided for the growth of things. That is his distinctive part in the future of every disciple of the Lord. It is ours only to fulfill the conditions of growth and the growth is as certain and inevitable as the operation of any law of nature or of revelation. We cannot make a spear of grass grow. We are powerless to give growth to the most precious infant that

has come into our arms. But if we can make the conditions right, both the grass and the babe will grow in spite of anybody's will. So we have only to establish our conditions of growth, and the result will be sure; and we need not have any anxiety about it. The conditions are simple, too. Any man that lives a life of real prayer, and is a constant learner of God's Word, and has some regular Christian work in which he puts into exercise what he gains by prayer and study, will grow; and there is no power on earth that can hinder him. If any Christian is not growing it is because he has put himself into conditions that prevent growth.

* * *

Another feature of this theme ought to be emphasized. That is the limitless nature of this growth, both in time and extent. It is evidently displeasing to God when we are satisfied with reaching smaller results than he is making possible for us. Elisha's anger with King Joash shows this. (Cf. II Kings xiii:18, 19.) It is an occasion of unceasing inspiration that the gift of God in his salvation is the ability of becoming like Jesus Christ. The knowledge and the power and the perfection of moral character which are set before us are beyond our present vision. To that extent, at least, they may be said to be limitless. Christians cease growing often because they are satisfied to be small.

* * *

Then the endless nature of this growth is to be considered. For some reason we expect young Christians to grow. We like to watch their advance. But we do not look for such increase in later years. There are too many *waiting* Christians on this side of Jordan. The conceit of ripeness is one of the common delusions of our religious experience. There are too many listeners in the pews who are not seeking from the sermon and the service anything in particular. If anything happens to come their way they enjoy it. But God has issued no "paid-up-policies." It is all right to study and listen and attend services for comfort. But every one of us, however "ripe" and "saintly" is still in the growing age. We ought to have "growing pains." There is some mastery, some degree of power in the Christian life, some height of vision in God's kingdom, some perfection of motive, some scope of faith for the world, that ought ever to be in our mind to attain. Our prayers and our church-going and our study of the Bible ought to have something of this as their stimulus, whatever our age or saintliness may be.

We believe that no one sees the collection basket as it really is unless he sees it in the scarred palm of Jesus held out for the offering.

The Resurrection.

Easter is remarkable for this, that it seems to take the most stupendous thoughts and, through the familiar personality of Jesus, brings them to men's apprehension and affection. "Christ is arisen!" "Christ is risen!" Men say to one another, "Arisen!" Do we know what that means? The one invincible power of the world conquered! The one inevitable fate of man avoided! Death tasted and then laid aside like a cup that the lips would not drink! The most inexorable of natural laws, as we call them, broken through! Life and divinity claiming the pre-eminence! These are stupendous thoughts. And yet our souls are holding them to-day. The very children have taken these stupendous thoughts into their simple minds. They have been made real to us through the personal experience of Christ, whom we love, and they have been translated by our own instincts and the prophecies of our own needs. It is those who have gone up the path to the empty tomb full of love for Jesus, that the great truth of his resurrection has been shown, and their own truest longings have been made beautiful and clear. Just as the flowers have taken their infinite and mysterious forces of nature, and put them into these shapes of visible beauty, so Easter, the flower of the year, takes the immeasurable truths of life and immortality, and holds them to us in a beauty that we all can see and love.—[Phillips Brooks.]

Tests of Character.

Success in religious work is no proof either of its genuineness or of the Christian character of its promoters.

We have known of ministers to be in the midst of revivals and at the same time living in sin.

Polygamy—the Salt Lake "Zion"—has prospered marvelously over all its rottenness. The Chicago "Zion" has built up fast, notwithstanding the character of its builder.

The Scripture test of character is not gifts of adherents or address or worldly prosperity; many that "cast out devils and do wonderful works" here are unregistered in heaven. The supreme test is "Now if any man have not the spirit of Christ, he is not his."—[Revivalist.]

Love to God and love to men transfigure the commonest service, as a gray and dreary cloud is transfigured by the rays of the setting sun. Much that a mother does for a child, a doctor or nurse for his patients, is very lowly service, that would be hard and repulsive but for love. It was such service that made the names of Florence Nightingale, John Howard and many others shine like stars in the sky.

His Heart's Ideal.

BY HENRY NELSON BULLARD.

With seeming carelessness he worked
 Upon the formless stone,
 But there a beauty hidden lurked
 Yet e'en to him half-known.
 A dim outline appeared at length,
 And then the sculptor gave
 His utmost care, his perfect strength,
 His heart's ideal to save.
 To crystallize forever there
 In form that would not die.
 Each careful stroke a charm laid bare
 Until, with heartdrawn sigh,
 His faithful chisel down he laid
 And looked the sweet face o'er.
 It was so beautifully made—
 He could not have done more.
 Then while he stood so deep entranced
 A maiden fair appeared,
 And toward the master's work advanced;
 Then stopped, as though she feared
 To interrupt his reverie;
 And then while standing there
 She wondered what the work could be.
 She looked, that maiden fair,
 And saw, as in a mirror bright,
 A face—her very own.
 She looked again—it seemed the sight
 Had turned her, too, to stone.
 The artist turned; he stood amazed
 With wonder at her grace.
 He saw the beauty, as he gazed,
 That lay in the stone face.
 And greater beauty saw he, pure
 As was his heart's ideal,
 In her that looked, and he was sure
 Which of the two was real.
 And though before he felt his thought
 Imperfectly expressed,
 He saw in her just what he'd sought—
 The maiden of his quest.
 Her glance met his, and then she knew
 The statue wished to say
 That she was throned within a true
 And noble heart for aye.

Auburn, N. Y.

Mother's Tobacco Cure.

BY WILL B. SMITH, AUTHOR OF "ON WHEELS."

Prior to the Civil war I had not attained to the manly art of puffing tobacco smoke; but during the latter part of my service as a fifteen-year-old private I acquired the pernicious practice and could puff any old comrade's pipe to peaceful perfection.

However, arriving home at the close of hostilities with a big brier-root pipe and tobacco pouch in my blue blouse pocket, I was a proud young patriot of the period that soon lost all taste and interest in tobacco. And the fun of it was, I never knew how the thing happened until some seven years later, when my good and wise old mother let the story slip out by telling my wife the sly scheme she worked to break me of squandering my money, injuring my health and scenting my clothes and the house with tobacco smoke.

Rightly reasoning that, as I had slipped the maternal apron strings while seeing the southern sights with Sherman, persuasion would prove of no avail, she hit, and hit hard, upon

this little strategy: Keep mum, very mum, and not stir up sonny or his tobacco smoke while awake, but when she caught the young soldier asleep on post, capture his tobacco pouch, slip in a liberal amount of lobelia emetic, thoroughly mix, and await developments. Well, now you may surmise what happened, for, while crushed lobelia leaves look very much like very fine smoking tobacco, yet, when smoked with the weed, they act precisely like ipecac on a boy's interior department; and I am safe in saying that no returned soldier boy of the now slumbering sixties was ever more violently seasick on dry land, and lived to tell the story, than was I after puffing a pipe of my mother's fine lobelia mix on top of a big chicken-dumpling dinner. Talk about the light of the X-ray for revealing and removing hidden objects from the human body! They can't hold a candle to the light of lobelia for locating and lifting chicken dumplings from the depths of a boy's diaphragm.

With my first experience with the swift-sickening stuff my stomach seemed to be turning-seventeen different kinds of somersaults a second. And, to make a long story short, mother kept my pipe primed and me working it as a stomach pump for about six weeks, at the expiration of which time, having tried all the brands of tobacco in town, and not being able to smoke any one kind to exceed three days without experiencing a deathlike commotion in my commissary, I became disheartened and disgusted with the diabolical stuff, threw away my pipe in despair, and have never smoked from that day to this. Even the smell of tobacco in any form makes me sick.

And were I the mother of a boy that had started to smoke a pipe, if I didn't wish him to burn up both his brains and money for the benefit of some abominable and unscrupulous tobacco trust, I would give him at least six weeks' "absent treatment" with my Christian mother's scientific mum remedy. And if he had started to use his nose as a flue for cigar- and cigarette smoke and soot, I would purchase some of the same brands he used, and to the extremities of said smokettes, freely apply the fluid extract of lobelia or ipecac; then, on the sly, when thoroughly dry, exchange with son to try. And I believe, if you will but carefully follow up these cure-to-stay-cured, scientific Christian mum remedies, no scientist, be he Christian, heathen, or half-way, will ever be able to convince or persuade the young man that he is not stomachly indisposed, and tobacco a ghastly superfluity, not required in his special line of business.

Finally, I also believe that the elegant and efficient emetical extracts mentioned, if properly applied, in mother's munified form, would prove a most efficient stomach earthquake flavor for both fine-cut and plug chewing tobacco. And were I the wives and moth-

ers that have to caress the lips and laundry the shirt fronts of the world frescoed with foul tobacco ooze, the private provision wagons of said oozers would have a dangerous road to travel until they abandoned the low, filthy tobacco trail for a higher, cleaner route.

Now, of course, and to be sure, no slave of the seductive weed (if he knew) would smack his lips at the prospect of these prompt and potent prescriptions, nor would I. At time, I was being buncoed out of my provision; nevertheless, I have lived to see the day that I heartily thank the wise physician.

And in closing, to the clean press of the country, "Ship ahoy!" Will you please pass this to mother for her boy?

Pasadena, Cal.

Effectual Prayer.

A correspondent of the *Christian Uplook* refers to an incident in the life of Rev. Dr. C. A. Van Anda, whose recent decease bereaved the Methodist ministry of one of its saintliest members. The occasion remains a vivid recollection in the mind of the writer. It is thus related by the correspondent referred to:

"In the fall of 1878 a meeting of the pastors and leading laymen had been called at the First church, Rochester, N. Y., for consultation about revival work. At the close Dr. Van Anda was called upon to pray. An unusual divine afflatus seemed to rest upon him. He poured out his soul before God with an unction and faith and fervor that none who heard him can ever forget. The room was electric with spiritual power. He seemed to take every one into the Holy of Holies with himself. But few such occasions occur in a lifetime. The writer can recall not more than half a dozen. There were but few present. Cornhill church had the largest representation. Brother A. N. Fisher was then its pastor, and often referred to the prayer and its effect upon his people. They went home and immediately commenced revival services, which resulted in the conversion of more than 100."

It should be added that in his prayer Dr. Van Anda seemed specially moved to pray for the society named, and as he proceeded it became evident that he was offering what St. James calls "the effectual, fervent prayer"—the inwrought prayer—that "availeth much." In that apocalyptic hour was begun a work of grace that continued ten weeks without outside aid, until the strength of the pastor gave way. As we recall there were about 130 conversions. Several who are now leading members of that useful and prosperous society were brought into the church at that time. The influence of that occasion, when the windows of heaven were opened above the sainted head of Dr. Van Anda, will probably abide while time endures. Such exaltation comes to few men on earth. To join in such a prayer

is a privilege never to be forgotten, while to share in such a work as followed is a favor that outranks all worldly honors.

National Politics—Both Sides.

What can a poor woman do?

"Wives, learn of your husbands," says St. Paul. The good woman therefore asks her husband, who is a Democrat, "What about the coming Presidential campaign?"

"There is this about it, dear. The re-election of McKinley means imperialism—that is, an autocratic rule in the White House conspiring at the independence of the American people; the protection of trusts—that is, putting the power to do business in the hands of a few enormously wealthy individuals, which entails the industrial enslavement of the masses; and a continued policy of toadying to Great Britain, which, if not changed, will entangle us in some of Great Britain's international snarls, and end in spilling American blood for no reason but to keep John Bull easy at his beef. If McKinley is elected, my dear, we are going to the dogs."

"How dreadful!" says the good wife, and being also a good neighbor, she puts on her bonnet and runs to tell the woman next door what perfectly awful things will come to pass if McKinley is re-elected.

But the woman next door is also a good wife, and she has learned from her husband, who is a Republican. She says, "My husband says if Bryan is elected our dollars will not be dollars but actually worth no more than they would sell for as old silver; that a Democratic tariff would unsettle everybody's business, ruin infant industries, and bring the American workingman down to the level of poor workingmen abroad, and that all our social and political institutions would be overthrown by populistic experiments, so that altogether, if Bryan is elected, we are going to the dogs."

"But, if McKinley is elected, we're going to the dogs, my husband says," replies the other woman, and then, having both Republican and Democratic evidence to enlighten them, what can either woman believe? What can she do at all, indeed, but be very, very frightened?—[Harper's Bazar.]

Two things may dignity and power do if it come to the unwise. It may make him honorable and respectable to other unwise persons. But, when he quits the power or the power him, then is he to the unwise neither honorable nor respectable.—[King Alfred's Boethius.]

The man with an idea has ever changed the face of the world.

The world always listens to a man with a will in him.

If Mother Wus a Man.

If mother wus a man,
I want to say to you,
There'd be diff'runt goin's on,
An' what I say is true,
Cus mother never tells a lie;
She always does what's right;
She's good as she can be all day,
An' just the same at night.
How do I know?
She told me so.

If mother wus a man,
She would make the law,
And she'd make it so there'd never be
Such cruel thing as war.
An' she would make another law
To govern married men,
Requirin' them to be at home
Prompt, every night, at ten.
How do I know?
She told me so.

If mother wus a man,
She'd stop the sale of rum,
She'd fill the world with sunshine,
An' give everybody some.
There'd be no need o' goin' to heav'n
To get away from woe;
Cus if mother wus a man,
'Twould be heaven here below.
How do I know?
She told me so.

—Thomas H. Holmes, in *Trenton State Gazette*.

"I Want to Vote for Pa."

"Good morning, my little man; and who will you vote for to-day?" So said a neighbor to little Jimmy Lambert, a brave five-year-old. It was village election day, and the neighbor was on his way to the polls. Jimmy straightened himself up and was puzzled but for a moment; a bright thought struck him.

"I—I'm going to vote for my pa," he said, as if there could be no doubt about the propriety of that.

Jimmy's old plays suddenly grew stale. Here was a new thing that men were doing, and he wanted to do the same thing; for all play is but imitation of real life, whether it be the play of children in the nursery, or of grown people on the stage. But he was sorely puzzled how to do it, and after trying several things, and calling it voting, he said to his little sister, fourteen months younger than himself:

"Mamie, let's go an' vote down town;" and off they went. But mamma saw them. Now Mrs. Lambert was somewhat out of temper that day, for Mr. Lambert, while fuddled with beer at the saloon, had just made a peculiarly unfortunate bargain. He had traded his cow, one main support of the family, for a washing machine, which some smooth-tongued guzler assured him would do their washing before breakfast—meaning, of course, if they commenced early enough! Mrs. Lambert was kneading bread and brooding over the matter, when she spied the children just turning into the street.

"Jimmy!" she cried, "James Henry! Do you hear me? Come into the house."

James Henry obeyed, though reluctantly.

"I'm going to vote for pa," he said, by way of apology.

"I wish you would vote for him," retorted Mrs. Lambert, as she went into the pantry after some flour, "that he wouldn't have any sa-loons to go to."

This was taken at once by Jimmy as his mother's permission to do the voting forthwith, and, slipping out of the door, he was soon on his way to the town hall, carefully leading Mamie by the hand.

The usual question of license or no license was before the people, and as the contest was expected to be very close, the excitement ran high. Each side had computed its forces, and was seeing their last man taken in. The large room was full of men looking on, passing tickets, keeping tally of the voters, or discussing the situation in loud tones. Jimmy, still holding Mamie's hand timidly, twitted a man's coat, and looking up in his face:

"I want to vote for my pa," he said.

"You are too small, my little man to"—

"Who is it?" cried a second.

"Sam Lambert's children," responded some one.

"Lobbying for a new candidate!"

"Give him a vote!"

"Give the boy a chance!"

So ran the exclamations around the room. "Give us a speech," said a brawny gunsmith. "What office does your pa want?" And so saying he stood the children side by side upon the judge's table.

All were hushed for a moment, in expectation of something to cause fresh merriment. Some who had just come in stood with their ballots in their hands enjoying the diversion with the rest.

"Poor little things!" said one in a sympathizing whisper, as if to suggest that play had gone far enough. Jimmy's lip trembled, but he managed to say:

"I want to vote for my pa."

"Shimmy's doin' to fote for our pa," repeated Mamie, in a prompt, clear voice, "so'e won't do to s'lloon!"

The merriment was over. An almost painful awe crept over that assembly of men, as if in the voice of helpless childhood they had heard the voice of God.

"Won't none of yez help these babies?" cried an Irishman. "Stre and I've a moind to help 'em meself."

"Give them some tickets!" shouted a voice. It was a happy thought, and no sooner said than done.

"I'll count for yez, me little man," continued the Irishman, and he took a ballot from Jimmy's hand, folded and voted it. Then what a wild hurrah went up from that crowd! An officer rapped for order.

"The boy has voted; now who'll vote for the little girl?" cried the gunsmith.

"That's me!"

"I'm another!"

"I'm your man, little one!" And three hands were outstretched for ballots, drawing them from Mamie's closed fist.

Another cheer went up.

"You must remove the children, gentlemen, and stand back a little," commanded one of the judges, rising. As they were being lifted down another cheer arose, with cries of "Good!" "That's it!" and all eyes were turned to the cornet band teacher's blackboard, on which a local artist was sketching in outline two children, with an inscription over and under, like this:

VOTERS, ATTENTION!

"Please Vote for Our Pa, So 'e Won't Go to S'loon!"

In vain did the other side try to dampen the enthusiasm. The children triumphed, and the prohibition board was elected by thirty-one majority. So Jimmy did vote for his pa, and won!—[Church Banner.]

Star Distances.

Probably you know that the stars are suns, and that they look like mere shining points of light because they are so far away. The nearest is so far that a cannon-shot fired in Adam's time from the Garden of Eden, and flying continually with undiminished speed, would even now hardly have started on its journey. It would be as if a train bound for another town had just pulled well out on the station.

On a summer evening you may see Arcturus high up in the south or southwest, in June or July, and farther down in the west in August or September. You will know it by its red color. The star has been flying straight ahead ever since astronomers began to observe it, at such a speed that it would run from New York to Chicago in a small fraction of a minute. You would have to be spry to rise from your chair, put on your hat and overcoat and gloves, and go out on the street while it was crossing the Atlantic Ocean from New York to Liverpool. And yet if you should watch that star all your life, and live as long as Methuselah, you would not be able to see that it moved at all. The journey it would make in a thousand years would be as nothing alongside its distance.

Many, perhaps most, of the stars are really much larger and brighter than the sun. Canopus, as it appears to us, is the second brightest star in the heavens. It never rises in our northern latitudes; to see it well you would have to go at least as far south as the Gulf States. Although it shines to us only as a very bright star, it is really thousands of times as bright as the sun. If our earth should fly as near to it as it is to the sun, the whole

sky would seem ablaze, and everything combustible on the earth's surface—forests, houses and fences—would be burned by the fervent heat as if thrown into a hot fire. But the distance of Canopus is immeasurably great, so that astronomers have not been able to learn anything certain about it. The most interesting conclusion from this is that Canopus, although it is only a star in the sky, is really thousands of times brighter than the sun.

Canopus is not the only star of which this is true. Rigel, in the constellation of Orion, is a star of the first magnitude; yet its distance is beyond all that the most powerful instruments of astronomers can fathom. There may be yet other stars ten thousand times as bright as the sun, and yet so far away that we do not see them as very bright stars.

There are now about sixty stars of whose distance astronomers have been able to get some idea. The distances of a few of the nearest of these have been measured with some approach to exactness, but the farther a star is the harder it becomes to secure exactness in such measurements. But astronomers are always trying to improve their instruments, and every year they are finding out more and more about the arrangement of the stars.

Perhaps before the twentieth century shall be half gone they will know how far off the Milky Way is—something they have as yet no certain way of learning.—[Prof. Simon Newcomb in *The Youth's Companion*.]

Concerning Freshmen.

Report says that a Harvard student has been sentenced to five days in jail for "ragging" signs. To "rag" a sign is to take it down and carry it home to decorate one's room with. Only Freshmen do it, and they do it only because they know no better. It is not wicked, but merely ignorant. It seems a pity to send a lad to jail for an error of judgment, but no doubt it is a considerable annoyance for persons doing business near colleges to have their signs abstracted, and if there is no effectual means of preventing it, except to lock up the abstractor, it may be for the promotion of the greatest happiness of the greatest number that a Freshman, now and then, should go to jail. It ought not to prejudice his standing or be taken as a reflection upon his moral character, nor should absences from lectures consequent on the restriction of his liberties be laid up against him. Foolishness in Freshmen is appropriate, and when one is caught in some immeasurable expression of it, it should be understood that if he is punished it is for the sins of his class, rather than for his personal misdeeds.—[E. S. Martin, in "*Harper's Weekly*"].

Give a youth resolution and the alphabet, and who shall place limits to his career?

Church News.

Northern California.

San Francisco, Plymouth.—The pastor, Rev. F. B. Cherington, D.D., preached in the evening on "Sowing and Reaping," taking his text from Gal. vi: 7. In part he said that reaping according to seed sown is the universal law of nature and science; also in mental and moral fields, no harvest of grain from seed of thistles. Death and disaster are the only results of disobedience to God's law: Dr. Cherington, referring to the custom of flattering hearers, said physicians must sometimes probe or lose patients by death. Many having no earnest purpose in life only drift. Independence of thought and character are essential to escape temptation, alike in city and country life. When Christians give up antagonism to evil moral and spiritual paralysis begins. Strength is obtained by fighting, even in a hopeless cause against dominant iniquity. The morning sermon was by Rev. E. J. Singer on "Sunday-schools."

Scott Valley, Siskiyou county.—Holy Week was observed and Easter Services were held in Etna and Oro Fino, large congregations being present. The churches were beautifully decorated with flowers, some of which came from kind friends in San Francisco. At the March communion the Etna church received six members on confession, and at the Easter service fifteen, eleven of whom were baptized. Five children were baptized also. Five members were recently received at McConaughay and two at Callahans. There are five Sunday-schools in the parish and another will soon be organized. The Etna school employs ten teachers, all members of the church, and there is also a home study department. The teachers meet with the pastor every Saturday evening to study the lesson. Of the members received this year twelve are from the Sunday-school. In the Endeavor society several associates have become active members. The Junior society, being too large for one superintendent, is divided, the larger boys and girls forming an Intermediate department.

Southern California

Avalon, Catalina Island.—Our Easter services were full of encouragement, large congregations attending. The decorations were beautiful and in perfect taste. The children's program, in the evening, was attractive and creditably executed. Chaplain Wallace (U. S. N.) made the address and the collection went to the Parsonage Fund. We are glad to have with us, for a time, Rev. H. W. Lathe, who is here recuperating.

Los Angeles, Vernon.—This church had a rare treat Sunday evening, April 22d. Miss

Alice Adams of Okayama was entertained at the parsonage, being an old friend of the pastor's wife. Miss Adams is en route to her old home in Jaffrey, N. H., where she will take a much-needed rest. The simple story of her daily life in Japan, especially her work among the children of the lower classes, touched the young people deeply. Several young ladies expressed a desire to fit for the foreign field. Miss Adams will be in great demand among the churches in the East.

Los Angeles.—A council was held Tuesday, April 17, at the call of brethren of African descent, to advise concerning the organization of a church, to be called the Pilgrim Congregational church. Fourteen members desired to be united in this church, most of whom come with letters from other Congregational churches beyond the Rockies. Rarely does a council find preliminaries so well prepared, and the information needed by the council so well systematized, as in this case. Rev. J. D. Pettigrew, who gathered the church and prepared the material for the consideration of the council, seems to be well versed in the principles and customs of Congregationalism, and inspired with an earnest purpose to secure among his people the highest moral standards in connection with sincere faith. The council voted unanimously to approve the organization of the church. The public services of the organization are to be held on Sunday, April 20th.

Pasadena First.—Easter Sunday services were not what they usually are, owing to the enforced absence of Mr. Lathe, a severe cold making it impossible for him to preach. Rev. Mr. Mandel filled the pulpit in the morning, and Rev. Mr. King of Hopkinton, Mass., in the evening. Mr. King was announced to preach both morning and evening the following Sunday, after which it was hoped Mr. Lathe will be able to be with us again. * * * The Bible class has been for two weeks under Mrs. Lathe's instruction. One more meeting, and that at the pastor's house, completes this year's course. The work of the China Inland Mission is to be reviewed at the last meeting. * * * P. D. Armour, who has been a regular attendant at the Congregational church during his stay in Pasadena, has returned to Chicago. The church has been helped materially by his generous gifts. It is presumably due to him that we have had Mr. Brigham to sing for us morning and evening for the past two months. * * * Eight delegates went from the two missionary societies of the church to the annual meeting of the W. H. M. U. and Southern Branch at Santa Barbara, and found that in offerings for missions during the year just closed their church was second only; the Los Angeles being first. We are speaking now only of the money raised by the women.

Members of the Y. P. S. C. E. have been, for the past three months, trying to help the La Canada society by attending its Endeavor service Sunday evenings. The La Canada Society is very small and weak, and needs constant help. At the last meeting of the W. M. S. a talk was given on Hampton by a teacher recently there. The church Aid Society, having paid for painting the church, and yet its treasury not empty, voted at the last meeting to replace the old church hymn books with new ones, which are greatly needed.

Notes and Personals.

This issue of *The Pacific* has been edited largely from the sick room.

The Rev. F. N. Greeley is preaching in the First church of Berkeley for a few Sundays.

Evangelist C. S. Billings is conducting meetings at the South Los Angeles mission in connection with the Vernon church.

The Rev. H. H. Wikoff has returned from his trip to Oregon and Washington in the interests of the Church Building Society.

The President's residence, recently completed, adds another fine structure to the list of buildings for Pomona College at Claremont.

The Martinez Press states that an Oakland gentleman who attended the services at the Martinez Congregational church dropped a twenty-dollar gold piece into the contribution box.

A Southern California reader writes: "I like the ring in those editorials on the Christian education problem. The great universities are not fitted to help out the home influence on our young people."

Vernon church, Los Angeles, dedicated its new Chinese mission at Fruitland, Tuesday, the 17th. The mission house was built by the Chinese, with the aid of the C. C. M. S., and the work opens very hopefully.

Founders' Day will be observed at Mills College Saturday morning, May 5th, at 10:30. Rev. C. R. Brown will give an address on "The Life Complete." Anna C. Edwards will answer the question, "Why the Woman's College?"

Captain Peterson of the Oakland police department spoke at the recent meeting of the Pilgrim brotherhood concerning crime. He stated that the larger majority of hardened criminals are persons between the ages of 17 and 25. More personal attention to the training of children was suggested, on the part of parents.

Mr. Henry B. Mowbray, a recent graduate of Pacific Theological Seminary, was ordained

to the gospel ministry, April 17th, by council at Bakersfield. Sermon, Rev. L. M. Walters; other parts by Rev. J. K. McLean, Revs. E. R. Fuller, W. H. Robinson, J. A. Milligan, E. D. Weage and A. M. Robinson. Mr. Mowbray is in charge at Fruitvale, a suburb of Oakland.

A meeting limited to the members of the Congregational church was held recently in the church parlors at Santa Cruz. It was of the nature of a great family gathering. In floral decorations, elaborate musical program, congregations and offerings the church surpassed all previous Easters.

The Los Angeles Record states that an effort has been made to get the Rev. Dr. Wild back to Toronto, where he was pastor for fifteen years. But the fine climate of Southern California is doing too much for Dr. Wild. His health has been restored there: he is beloved by Plymouth church; and is likely to remain there for some time.

The Superintendent of Sunday-school work wishes to announce that samples of the Children's Day exercises have been sent to pastors and superintendents, and that he has now on hand a supply, so that orders may be filled without delay. According to the suggestion of many of the pastors, the supplies are here earlier than last year, so that the day may be celebrated the third Sunday of May. If some other day is more convenient schools are at liberty, of course, to observe some other day.

Mr. Burton M. Palmer, a member of the graduating class of Pacific Theological Seminary, was ordained at a council last week, called by the First Congregational church of Oakland. The ordination prayer was by Prof. George Mooar, the sermon by Rev. W. W. Scudder, the charge to pastor by Rev. C. R. Brown, and the right hand of fellowship by Rev. W. H. Cross. Some weeks ago Mr. Palmer was called to Benicia, and he expects to enter upon the work there May 1st.

Association Sunday is to be observed in the local churches of the Mission next Sunday, the 29th. Prominent speakers will present the cause of the Y. M. C. A. work in general, and lay especial emphasis on the work of our own local branch, located at 11 Hill street. This will be followed by a series of dinners, given by the ladies of the different churches during the first week in May, for the benefit of the Mission Branch Y. M. C. A. The several churches will co-operate in this movement, each giving a dinner on a separate day of the week.

The Santa Rosa Republican says that the members of the First Congregational church, after hearing the exceptionally good reports at the recent annual meeting, sang the Doxology. "The members of the church had rea-

son for congratulation, for during the year all indebtedness on the church had been wiped out and all obligations had been met. In addition to this the Sunday-school attendance showed a large increase and the efforts of the various societies had been crowned with success. The church was never in better standing or its prospects better."

Acorns from Three Oaks.

By Aloha.

There are growths on oaks smaller than acorns. They are the tiny buds from which acorns grow. It is late Sabbath night, and even acorns cannot fill in a weary hour. But the buds of acorns to come started in the dear church to-day. Pray the Divine Forester, the glorious God of our beautiful world-garden, to develop them into use and beauty.

A Child of Missions.

The legal touch was given to the Missionary Home in which loving hearts have been brooding in Saratoga for many months. There is no Sunday law in California, and it seemed the Christian way to bring the matter to a finish in the peaceful church service. The heart of the morning service was a good place for the Missionary Home to be born in. Our seven men and women directors are chosen. That dear friend of all Christ's work in California, Judge Haven, is coaching us, and we look in a few days for the charter of the State to do according to law what the Spirit of God has long since put it in our hearts to do. We are to tell the Santa Clara Valley Association on Wednesday and then you, dear Pacific, will tell it to the churches, the missionaries and the world. Are we boastful to think the ends of the earth shall hear what happened this morning in a village church in California? No! We are grateful and blessed. God's missionaries are in the ends of the earth. If we love them, cheer them, as we mean to do, they will reciprocate. "Behold what God has wrought!" Watch his divine intentions.

A Home Mission Bud.

We hope it will grow to an acorn in Paso Robles, and then to a church tree whose roof shall shelter and comfort many children of God—birds of passage through an unfriendly world. But it is fair for all the many friends of the sainted Brother Belt to know that his best friends and the strongest friends of the Pilgrim kingdom in Paso Robles want to take a little more counsel, and council, before finally determining to erect another spire in that village of many churches. So there, at the gathering of the hosts at the Pacific Coast Conference next month, there is to be a conference or council. "In the multitude of counsellors there is safety." Beloved, pray for Paso Robles. Pray for Saratoga's Missionary Home. Pray for the Pacific Coast Conference.

Bengel's Prayer.

A curious soul watched the pious Bengel as he retired. Such a scholar and such a saint will be long on his knees. Not so. Having studied and wrought well he was weary, and his reverent prayer went short and sweet and straight to the Master's heart: "Dear Lord, thou knowest that I love thee." Let us all work, that we may pray with Bengel's brief directness.

San Diego Association.

The San Diego Association has just held, at Escondido, its sixth annual meeting. Escondido lies in a fine inland valley, about twenty-two miles east of Oceanside. Its Congregational church has a fine house of worship and an efficient pastor. Association convened there on the 16th inst., at 7:30 p. m. The weather was ideal. All of our ministers were present save one, and our one licentiate also. Of the fourteen churches of the Association, all but two were represented by delegates. In respect of the place itself, all of the meetings were well attended, often largely so, and were full of interest.

The general topic of the program was "The Church and Its Work for the Day and Age." The keynote was struck in the subject and handling of the opening sermon, "The Primitive Church as a Type or Model." In full accord with this were all the papers and discussions of the following day, from the opening prayer and conference meeting (topic, "Preparation for Service") up to the closing service, at 9:30 p. m.

All the different themes, unified under the one general topic, were well handled. Each deepened the impression of the preceding. In the presentation of each, the tide of feeling steadily rose. And the whole led up to such a degree of inspiration and uplift as could hardly fail, not only to increase the sense of individual responsibility for Christian service, but also both to enkindle an enthusiasm to engage in it and measurably to prepare one for it.

Notwithstanding the extreme drought and the many discouragements growing out of it, the reports of the churches in general were at least resolute and brave, if not always hopeful.

It was good to have with us our Superintendent of Home Missions, Rev. John L. Maile. Having actively canvassed his whole field, he vividly spread it all out before us. Then, out of a full heart, and with burning words, he made an appeal in behalf of his work and cause. This rousement by our Superintendent was followed, very fitly, by the theme, "The Ministry of Missions to the Giving Church." This very forcibly was made to appear as a glorious ministry—full of heavenly blessing, imparting to the church and the

liberal giver life, health and strength, spiritual enlargement and power.

Not omitting to mention the sweet music of the choir and orchestra of the church, it may be said that very uplifting and helpful also was the service of song, led in general, and in solo and duet, by Rev. F. A. Bissell of Claremont, and Mrs. L. Porterfield, chorister of the First Congregational church of San Diego.

Warmly welcomed by the pastor of the Escondido church, kindly cared for by its members and people, and with hearts all aglow by reason of the many inspirations of the occasion, San Diego Association adjourned, feeling that of all the meetings and fellowships hitherto enjoyed, this was indeed the best.

San Diego, April 19, 1900. A.

The Inland Empire Letter.

By Torwerth.

Rev. William Davies of the Second church, Spokane, has gone on a trip to the Puget Sound country. He will preach one Sunday at New Whatcom, and will visit Seattle, and have a pleasant time with his old friends and classmates, Rev. E. L. Smith and John Nicholls. He expects to return within two weeks. This reminds us that Brother Davies will soon close his tenth year of service in the church of which he has been the only pastor. He can justly look upon the results of his ten years' labor with pride and satisfaction. It has grown from about a dozen to over two hundred, and it is recognized in the city as one of the most active and spiritual. We hope the tenth anniversary will be recognized in some suitable manner.

Rev. F. B. Doane of Cheney preached at Wardner last Sunday to large audiences.

General Missionary T. W. Walters occupied the pulpit at Cheney.

Rev. J. Edwards will preach at Newport next Sunday.

We regret to hear of the continued sickness of Mrs. J. D. Jones of Medical Lake, and hope to hear of her speedy recovery. She is a very efficient pastor's wife and has been very active in church and Sunday-school work.

Rev. E. Owens has returned to his work at Springdale after a short visit with his parents in Davenport.

Rev. A. G. Johnson, recently appointed Sunday-school Missionary for Northern Idaho, is planning an extended trip through the Buffalo Hump country.

Easter was fittingly observed by all the churches of this city. There were large audiences in the Congregational churches. Pastor Edwards talked at the Children's Home in the afternoon.

Dr. Geo. R. Wallace of the Westminster church pronounced the Sunday evening congregation the largest yet. The Doctor an-

nounces another series of Sunday evening lectures on subjects pertaining to Christianity and the American home. The first two lectures will be on home-building, and will include "The Young Man Seeking a Wife" and "The Young Woman's Question—Whom Shall I Marry?" The second series of lectures will be upon home-keeping, and will include "The Model Husband" and "The Ideal Wife." The services will begin at 7:30. Special music will be rendered at each service.

Spokane, Wash.

General Botha, the successor of General Joubert as Commander-in-chief of the Boer army, is said to be the ablest of the younger soldiers developed by this war on the Boer side. He is scarcely forty. It was Botha who commanded the Boers in the successful opposition to Buller's flanking movement on the upper Tugela, and who personally directed the victorious battle of Spion Kop.

The secret of Christian effectiveness is found in doing all things "in the name of the Lord Jesus," in doing them "to the glory of God," and "heartily, as to the Lord, and not unto men," and it has been well intimated that the secret of Christian joy is found in bearing "one another's burdens," in every man bearing "his own burden," and in casting your "burdens on the Lord."

RED "M" SOAP & POLISH COMPANY



Notice of Intention to Change Principal Place of Business.

Notice is hereby given that in pursuance to the written consent of the holders of more than two-thirds of the capital stock of the

RED "M" SOAP & POLISH COMPANY

a corporation created under the laws of the State of California, which said written consent has been obtained and filed in the office of said corporation, it is the intention of said corporation to remove and change its principal place of business from the City of San Francisco, State of California, to the City of Oakland, County of Alameda, State of California, said removal or change to take effect immediately after the expiration of three (3) weeks from the first publication of this notice.

Dated at San Francisco, California, the 26th day of April, 1900.

Red "M" Soap & Polish Co.

By J. BENSON WRENN, Sec.

PUT IT IN YOUR BIBLE.

Here is a handy table furnished by *The Christian World*, which it would be well to cut out or copy for reference in your Bible studies:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about 50 cents.

A shekel of gold was \$8.00.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was 13 cents.

A farthing was 3 cents.

A mite was less than a quarter of a cent.

A geraph was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was a gallon and two pints.

An omer was six pints.

IS THIS YOUR CASE?

Of the importance of family worship Dr. Norman McLeod gives the following incident, which may help to awaken some hearts on this most important duty:

"I shall never forget the impression made upon me during the first year of my ministry, by a mechanic whom I visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: "You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God; but if so, she can tell him, what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips! O, that she were with me but for one day again!"

Sin always brings its own punishment. As we sow so must we reap. If we sow evil thoughts, words and deeds, we can not in the natural order of things expect to reap anything but the fruits of our evil-doing.

Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

The Royal is made from the most highly refined and wholesome ingredients, and is the embodiment of all the excellence possible to be attained in the highest class baking powder.

Royal Baking Powder costs only a fair price, and is cheaper at its price than any similar article.

Samples of mixtures made in imitation of baking powders, but containing alum, are frequently distributed from door to door, or given away in grocery stores. Such mixtures are dangerous to use in food, and in many cities their sale is prohibited by law. Alum is a corrosive poison, and all physicians condemn baking powders containing it.

Provoking to Love.

"It is so provoking!" we exclaim, when something occurs or some words are spoken which tend to call forth our dislike or resentment. So common is it for us to thus speak and think that we have come to consider provocation as something which only results in unpleasant words or disagreeable conditions. But the Apostle who wrote the epistle to the Hebrews uses a different word in the Greek than that used by others when they speak in the Scriptures of provocation to evil. His word is *paroxysmon*, a paroxysm or excitement, and is only used in one other place in the N. T. as a noun, and that is where the *contention* between Barnabas and Paul is spoken of. The verse in Hebrews might read thus: "Let us behold one another in a paroxysm of love and good works." Let us all get excited in loving one another and in performing works of goodness and helpfulness. Let us all stir one another up to do what is pleasing to God. Let us all be so filled with love and so faithful in the performance of duty that we shall create a great flame of ardent affection, and a widespread agitation regarding good deeds. Our word "provoke" is from the Latin *pro*, "forth," and *vocare*, "to call"; and while it is, as has been intimated, generally used to indicate the calling forth of anger, it is also used to indicate the excitement or stimulating of persons to greater effort, or the calling forth of the benevolent affections.

So, as Christians, we are to call forth all that is lovely and desirable in those with whom we associate, instead of summoning the malevo-

\$100 REWARD \$100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh! Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Hall's Family Pills are the best.

Make Flesh and Blood

HON.
J. H. FLETCHER,
formerly Governor
of South Dakota, but
now a resident of Salem,
Ore., says:

"For over two years my daughter had been declining from a strong, healthy, rosy-cheeked girl to a pale, weak and helpless invalid. She was afflicted with terrible headaches, and gradually grew weaker and more languid, apparently without cause. I tried several doctors, but all without avail. One day to please a friend, I bought a box of

Dr. Williams'
Pink Pills
for
Pale People

and to our surprise, before it was used up her headaches ceased, the color began to return to her cheeks and lips and her strength began to assert itself. I bought five boxes more, and by the time she had finished them she was completely restored, and to-day she is a robust, rosy, healthy girl, instead of a pale, tired and sickly one."

—From the Oregon Independent, Salem, Ore.
At all druggists or direct
from the Dr. Williams
Medicine Co., Schenectady, N.Y., postpaid
on receipt of price,
50c. per box, six
boxes \$2.50.

lent parts of their being. We are to endeavor to bring out all the goodness there is in others; all the sweet thoughts and beautiful intentions which may be slumbering in their minds, and thus help in making the church to which we may belong the very garden of the Lord, in which shall flourish all the flowers of holy living and delightful intercourse, while it shall exhale a fragrance which shall attract the attention and win the regard of all who are still outside the gates.

Men may save money, but money will never save them.

A Morning Prayer and Resolve.

I will try this day to live a simple, sincere, serene life; repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and the habit of silence; practicing economy, cheerfulness and helpfulness.

And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to Thee, O Lord my Father, in Jesus Christ my Savior, and ask for the gift of the Holy Spirit.—[Topeka Capital, March 13, 1900.]

The church must be an organism before it can be an organization.

GLEANINGS.

The more a man denies himself, the more he shall obtain from God.—[Horace.]

There is no war among men but that arises from some vice, from covetousness, or ambition, or an immoderate love of glory.—[Plutarch.]

Smooth running is no sure indication of success. I have seen the satisfied preacher and the satisfied congregation—both satisfied with doing nothing.—[Bishop Morrison.]

We talk about the questions of the hour. There is but one question—how to bring the truths of God's Word into vital contact with the mind and heart of all classes of the people.—[Gladstone.]

Our worldly comforts would be sea to drown us if our crosses were not a plank to save us. By the fairest gales a sinner may sail to destruction, and by the fiercest winds a saint may sail to glory.—Secker.

Alas! how is it with our hearts that in troub'e they cry, and in joy forget! that we think it hard of God not to hear; and when he has answered abundantly, turn away, as if we wanted no more!—[Macdonald.]

All the elements of manhood in their right place and action are constituent parts of religion; but one of them alone is religion. It takes the whole manhood, imaged and inspired of God, moving right both heavenward and earthward, to constitute religion.—Beecher.

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Evil is wrought by want of thought as well as by want of heart. [Hood.]

Kind looks, kind words, kind acts and warm handshakes—these are the secondary means of grace when men are in trouble, and fighting their unseen battles.—[Dr. John Hall.]

Jesus never taught his disciples how to preach, only how to pray. He did not speak much of what was needed to preach well. To know how to speak to God is more than knowing how to speak to men. Not power with men, but power with God, is the first thing. Jesus loves to teach us how to pray.—[Andrew Murray.]

If one method does not attract sinners to hear the gospel try some other method, but be sure that all of the methods tried are of divine appointment. Satan never plays a shrewder game than when he can induce some one to attempt to win men to Christ by some of his methods.—[Wesleyan Methodist.]

We love a friend for his inward graces and not for his outward appearance. A handsome face cannot be a permanent basis for a friendship. The roots of friendship are all in character. It is what our friend is that draws us to him. This is the reason why only true men and women can experience friendship at its best. It is a prize reserved for the pure and the noble.—[William T. Ellis.]

"A promise is like a check. If I have a check, what do I do with it? Suppose I carried it about in my pocket, and said, 'I do not see the use of this bit of paper; I cannot buy anything with it,' a person would say, 'Have you been to the bank with it?' 'No, I did not think of that.' 'But it is payable to your order. Have you written your name on the back of it?' 'No, I have not done that.' 'And yet you are blaming the person who gave you the check! The whole blame lies with yourself. Put your name on the back of the check, go with it to the bank, and you will get what is promised you.' A prayer should be the presentation of God's promise, endorsed by your personal faith."—[Selected.]

In the East childlessness is considered a curse from the gods. It is a pathetic sight to see some childless Hindoo mother prostrate before an idol, imploring that the curse of childlessness may be taken away.

Are we much wiser than the heathen? Thousands of childless

women are not as they suppose under Nature's ban, but are suffering from a diseased condition of

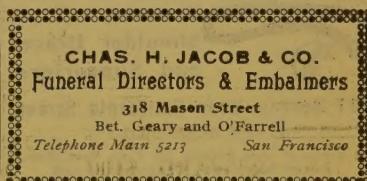
the delicate feminine organs. It may be debilitating drains or female weakness, and perhaps an ulcerated and inflamed condition of the parts. In any case the diseased condition must be removed and a healthy condition established before the maternal function can be fulfilled.

Many a mother acknowledges her debt to Dr. Pierce's Favorite Prescription, and to its inventor Dr. R. V. Pierce, of Buffalo, N. Y., who invites the sick to write and consult him without charge. "Favorite Prescription" promptly allays irritation, heals ulceration, checks the debilitating drains, cures female weakness and the accompanying bearing down pains. It gives vitality and elasticity to the organs, peculiarly feminine, and establishes the natural conditions which make for the easy birth of healthy children.

There is nothing just as good for you as "Favorite Prescription." Don't be put off with a substitute.

"I have never written you how grateful I am to you for your help in securing good health and of the sweetest, dearest thirteen pound girls that ever came into a home," writes Mrs. M. Vastine, of 647 South Liberty St., Galesburg, Ill. "When I wrote you about my ailments I was living in Richland, Iowa. I took six bottles of Dr. Pierce's Favorite Prescription, four of the 'Golden Medical Discovery' and four vials of Dr. Pierce's Pleasant Pellets. Before I had taken four bottles of the 'Favorite Prescription' I was a new woman. I cannot make pen describe my heartfelt gratitude."

Dr. Pierce's Pleasant Pellets regulate the stomach, liver and bowels.



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